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The Revelation

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Cover Kodachrome—Odenwald, Germany, by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from May 1 to May 31

Illumination: The Christ Mind active in my consciousness fills me with divine wisdom and understanding.

Prosperity: I rejoice in the consciousness that God through Christ has given me access to inexhaustible spiritual substance now manifest in my prosperity.

Healing: I am bubbling over with the joy of the Christ Mind, and every nerve, muscle, and cell tingles with the spirit of health.

For instructions about these thoughts turn to page 48

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The Omnipotence of Prayer

from the writings of

CHARLES FILLMORE

TO A PERSON in the understanding of Truth prayer should be an affirmation of that which *is* in Being.

What is the necessity of the prayer of affirmation if Being already *is?* In order that the creative law of the Word may be fulfilled. All things are in God as potentialities. It is man's office under the divine law to bring into manifestation that which has been created or planned by the unmanifest. Everybody should pray. Through prayer we develop the highest phase of character. Prayer softens and refines the whole man.

Prayer is not supplication or begging but a simple asking for that which we know is waiting for us at the hands of our Father and an affirmation of its existence. The prayer that Jesus gave as a model is simplicity itself.

"Father . . . Hallowed be thy name." Here in the Lord's Prayer is a recognition of the all-inclusiveness and completeness of Divine Mind. Everything has its sustenance from this one source; therefore, "the earth is the Lord's and the fulness thereof."

We need supplies for the day only. Hoarding for future necessity breeds selfishness. The Children of Israel tried to save the manna, but it spoiled on their hands.

The law "Whatsoever a man soweth, that shall he also reap" is here shorn of its terrors. If we forgive others we shall be forgiven, and the penalty of suffering for sins will be eliminated.

It does not seem possible that God would lead us into temptation. The statement about temptation follows closely that regarding the forgiveness of sin, and it is evidently a part of it. "Let not temptation lead us" is a permissable interpretation.

Jesus advised asking for what we want and being persistent in our demands. People ignorant of the relation in which man stands to God wonder why we should ask and even importune a Father who has provided all things for us. This is explained when we perceive that God is a great mind reservoir that has to be tapped by man's mind and poured into visibility through man's thought or word. If the mind of man is clogged with doubt, lethargy, or fear, he must open the way by persistent knocking and asking. "Pray without ceasing," "continuing instant in prayer." Acquire in prayer a facility in asking equal to the mathematician's expertness in handling numbers and you will get responses in proportion.

We give our children what we consider good gifts from our limited and transitory store, but when the gifts of God are put into our minds we have possessions that are eternal and will go on being productive for all time.

Undoubtedly the one thing that stands out prominently in the teaching of Jesus is the necessity of prayer. He prayed on the slightest pretext, or in some such manner invoked the presence of God. He prayed over situations that most men would deal with without the intervention of God. If He was verily God incarnate, the skeptic often asks, why did He so often appeal to an apparently higher God. To answer this doubt intelligently and truly one must understand the constitution of man.

There are always two men in each individual. The man without is the picture that the man within paints with his mind. This mind is the open door to the unlimited principle of Being. When Jesus prayed He was setting into action the various powers of His individuality in order to bring about certain results. Within His identity was of God; without He was human personality.

The various mental attitudes denoted by the word prayer are not comprehended by those unfamiliar with the spiritual constitution of man. When the trained metaphysician speaks of his demonstrations through prayer, he does not explain all the movements of his spirit and mind, because the outer consciousness has not the capacity to receive it.

When we read of Jesus spending whole nights in prayer, the first thought is that He was asking and

begging God for something. But we find prayer to be many-sided; it is not only asking but receiving also. We must pray believing that we shall receive. Prayer is both invocation and affirmation. Meditation, concentration, denial, and affirmation in the silence are all forms of what is loosely termed prayer.

Thus Jesus was demonstrating over the error thoughts of mind. He was lifting the mortal mind up to the plane of Spirit through some prayerful thought. The Son of man must be lifted up, and there is no way to do this except through prayer.

One who exercises his thought powers discovers that there is a steady growth with proper use. The powers of the mind are developed in much the same way that the muscles of the body are. Persistent affirmation of a certain desire in the silence concentrates the mental energies and beats down all barriers.

If a man's prayers are based on the thought of his own righteousness and the sinfulness of others, he does not fulfill the law of true prayer. Self-righteousness is an exclusory thought and closes the door to the great Father love that we all want. We are not to justify ourselves in the sight of God but let the Spirit of justice and righteousness do its perfect work through us.

Man is spirit, soul, body. These are coexistent. God is the principle of being as an axiom is a principle of mathematics. God is not confined to locality. Is a mathematical principle confined to a particular place and not found elsewhere? "The kingdom of God is within you." God is the real of man's being. It follows that all the powers that are attributed to

God may become operative in man. Then we live right in the presence of God and angels and heaven. What seems a desert place is filled with angelic messengers, and like Jacob we know it not.

Man sets into action any of the three realms of his being, spirit, soul, and body, by concentrating his thought on them. If he thinks only of the body, the physical senses encompass all his existence. If mind and emotion are cultivated he adds soul to his consciousness. If he rises to the Absolute and comprehends Spirit, he rounds out the God-man.

Spirit is the source of soul and body, hence the ruling power. Its works are so swift and so transcend the limitations of matter that the natural man cannot comprehend them and hence calls them "miracles." But all things are done under law. "Prayer was made earnestly of the church unto God for him," and Peter was delivered from prison by an angel. The earnest prayers of the devout believers in the power of supreme Spirit brought about the result. The history of Christianity is full of instances of so-called miracles wrought through prayer. The hour-long prayer of Luther by what was supposed to be the deathbed of his friend Melanchthon is a famous instance of importunate pleadings. It was Luther's firm belief that Melanchthon's years of continued life were the direct answer to his prayers.

Mighty things have been wrought in the past by those who had mere blind faith to guide them. To faith we now add understanding of the law, and our achievements will be a fulfillment of the promise of Jesus "He that believeth on me, the works that I do shall he do also; and greater *works* than these

shall he do." The prayer of Luther and its results are now being duplicated every day. As we go on in the exercise of the spiritual faculties we shall strengthen them and understand them better, and we shall cease to talk about anything miraculous. All things are possible unto man when he exercises his spiritual power under the divine law.

When man directs the power of exalted ideas into his body, he exalts the cells, releases their innate spiritual energy, and causes them finally to disappear from physical sight into the omnipresent luminous ether. This is what Jesus accomplished at His ascension. The promise was that all who follow Him in the regeneration of the body would do likewise. It is true that even the followers of Jesus have not always understood the scientific import of His doctrine. They have mentally absorbed His exalted ideas and looked to their fulfillment in a faraway heaven in the skies. By thus projecting their ideas toward a fulfillment outside the body they have separated their soul or mind consciousness from its companion, the body, and the deserted cells have been resolved into their mother principle, the earth.

The mind of man is constantly projecting thought energies or waves through brain cells into the ether or space element in which we live. Every person lives in an environment of radiant energy that circulates through the cells of his organism like bees in a hive. Ordinarily we cannot see the radiations of the mind, but we almost universally feel them. When a discordant soul impinges upon our soul radiations we instinctively shrink away. But we are radiantly happy in the presence of an exalted soul.

"No man hath beheld God at any time." Seers, prophets, preachers, and holy men and women in all ages are a unit in saying that they have become acquainted with God through prayer, expressed in the spirit of their minds.

This testimony to God's spiritual presence is so unanimous that no one seeks His help in any way other than through the spirit of the mind; and the fact that we know God with our minds and not with our senses proves that God is Spirit.

In its higher functioning the mind of man deals with spiritual ideas, and we can truthfully say that man is a spiritual being. This fact explains the almost universal worship of God by men and makes possible the conjunction of the heaven and the earth by those who understand the underlying laws of prayer. Jesus stated this emphatically in John 4:24 (margin): "God is Spirit; and they that worship him must worship in spirit and truth."

Then the real foundation of all effective prayer is the understanding that God is Spirit and that man, His offspring, is His image and likeness, hence spiritual.

Such a concept of God gives man a point of contact that is never absent; in all places and under all conditions he has the assurance of the attention and help of God when he realizes the Father's spiritual presence and comradeship.

When it has a spiritually poised mind to work through, Spirit is not limited in its power by any material environment. "With God all things are possible." To make this strong statement of Jesus come true we must study the laws of God and strive

to carry them out through a quickened consciousness.

The majority of people think that great spiritual faith is necessary to get marvelous results. But Jesus taught differently. "The apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you."

The mustard is one of the smallest of seeds, and the comparison would indicate what a tiny bit of real faith is necessary to cause motion in material things. Paul and Silas in the Roman jail prayed and sang until their bonds fell off, the doors flew open, and they walked out, both free men. On the day of Pentecost the followers of Jesus prayed and sang until the ethers were so accelerated that tongues of fire flashed from the bodies of the worshipers, and they were miraculously quickened in mental ability.

"The kingdom of God is within you." The pivotal point around which Spirit creates is within the structure of consciousness. This is true of the primal cell as well as of the most complex organ. The throne upon which the divine will sits is within man's consciousness, and it is to this inner center that he should direct his attention when praying or meditating. David called this spiritual center "the secret place of the Most High," and all the defense and power of the 91st Psalm is promised to the one who dwells in the consciousness of the Almighty within. Paul says, "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?"

In the 6th chapter of Matthew, in giving His dis-

ciples directions for prayer, Jesus called attention to the God center in man in these words: "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." He also told them not to use vain repetitions: "For your Father knoweth what things ye have need of, before ye ask him."

If Divine Mind knows our needs, why should we have to ask to have them supplied? We do not ask expecting God to hand us the things we want, but we realize that He has made provision in the very nature of things for our every need to be fulfilled. When we realize this and go about our work in perfect confidence, the fulfillment of the divine law of support and supply is often demonstrated in ways we had not dreamed of.

Do not supplicate or beg God to give you what you need, but get still and think about the inexhaustible resources of infinite Mind, its presence in all its fullness, and its constant readiness to manifest itself when its laws are complied with. This is what Jesus meant when He said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

We all need a better understanding of the nature of God if we are to comply with the laws under which He creates. We must begin by knowing that "God is Spirit." Spirit is not located in a big man called God but is everywhere the breath of life and the knowing quality of mind active in and through all bodies, "over all, and through all, and in all." The highest form of prayer is to open our

minds and to realize quietly that the one omnipresent intelligence knows our thoughts and instantly answers, even before we have audibly expressed our desire.

This being true, we should ask and at the same time give thanks that we have already received. Jesus expressed this idea in Mark 11:24: "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Before He broke the miraculously multiplied loaves and fishes and fed the five thousand He looked up to heaven and gave thanks. When He raised Lazarus He first said: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." Then He commanded Lazarus to come forth.

We observe that all things come out of the formless, but our knowledge of the formless is so limited that we do not conceive of its infinite possibilities. When we think or silently speak in the all-potential ethers of Spirit, there is always an unfailing effect. "Whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops."

Silent prayer is more effective than audible, because by silent prayer the mind comes into closer touch with the creative Spirit. James says, "The prayer of faith shall save him that is sick, and the Lord shall raise him up." Countless thousands are applying this faith prayer today and are being healed as they were in the time of Jesus.

The strange thing is that this very important

proof of the Spirit's work in Christian healing should have been neglected for so many hundred years when Jesus gave it as one of the signs of a believer: "These signs shall accompany them that believe; in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

It is found by those who have faith in the power of God that the prayer for health is the most quickly answered. The reason for this is that the natural laws that create and sustain the body are really divine laws, and when man silently asks for the intervention of God in restoring health, he is calling into action the natural forces of his being. Doctors agree that the object of using their remedies is to quicken the natural functions of the body. But medicine does not appeal to the intelligent principle that directs all the activities of the organism, hence it fails to give permanent healing.

However a conscious union with the natural life forces lying within and back of all the complex activities of man gets right to the fountainhead, and the results are unfailing if the proper connection has been made.

The first step in prayer for health is to get still. "Be still, and know that I am God." To get still the body must be relaxed and the mind quieted. Center the attention within. There is a quiet place within us all, and by silently saying over and over, "Peace be still," we shall enter that quiet place and a great stillness will pervade our whole being. Jesus said,

"Peace be unto you. . . . Receive ye the Holy Spirit." That is, He spoke to the within. He said also, "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

"For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." This verse from Isaiah gives us an insight into the difference between the mortal thinker and the divine. Divine Mind is serene, orderly, placid, while sense mind is turbulent, discordant, and violent. We can readily understand from this comparison why we do not get the divine guidance even though we strive ever so hard for it. The best of us are subject to crosscurrents of worry that interfere with the even flow of God's thoughts into our consciousness. Jesus warned His followers not to be anxious about what they should eat, drink, or wear. In all literature there is no finer comparison than that which Jesus gave when He pointed to the flowers and said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

If God so clothes the lilies, shall He not much more clothe His children? This argument holds good with reference to all human needs. There is a natural law whose chief purpose is to take care of the human family. But the divine order of creative Mind must be observed by man before he can receive the benefits of his natural inheritance.

Metaphysicians, who study the mind and its

many modes of action, find that when they refuse to let thoughts of worry, anxiety, or other distraction act in their minds, they gradually establish an inner quietness that finally merges into a great peace. This is the "peace of God, which passeth all understanding." When this peace is attained, the individual gets inspirations and revelations direct from infinite Mind.

Any method that will hush the external thought clamor will achieve unity with the inner peace. When we are in peaceful sleep, the outer clamor of thought is stilled and the great Spirit of the universe communicates its higher vision to the inner consciousness of man.

We get our most vivid revelations when in a meditative state of mind. This proves that when we make our minds trustful and confident, we put them in harmony with creative Mind; then its force flows to us in accordance with the law of like attracting like.

The agonizing, supplicating, begging prayer is not answered, because the thoughts are so turbulent that Divine Mind cannot reach the pleader. Jesus prayed with a confident assurance that what He wanted would be granted, and He established a mode of prayer for His followers that never fails when the same conditions and relations are attained and maintained with reference to the Father-Mind.

We should not cease to pray to the Father in the name of Christ Jesus; He said that man should "pray always." Prayer lifts our thoughts on high and sets us free from the narrow limits of matter, just as the radio wave is lifted and carried by the ether

and caught by any receptive station. Spiritual-minded people are being united today, as in the past, by zones of spiritual force that will eventually become the permanent thought atmosphere of the planet. In The Revelations this is typified as the New Jerusalem descending out of the heavens into the earth.

Jesus said we could ask whatsoever we wished in His name and it should be done unto us: "Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full."

Jesus taught in parables because the people did not understand that spiritual forces, acting through mind, make race conditions. But He told them: "The hour cometh when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father."

The time that Jesus prophesied—when we should plainly understand the character of the Father—is now at hand, and it behooves all Christians to come out of parables and to realize that scientific laws govern the material, mental, and spiritual realms of Being.

"Pray without ceasing; in everything give thanks," wrote Paul to the Thessalonians. The idea is that we should be persistent in prayer. We know it is always the will of the air to give us all that we can breathe into our lungs. Jesus compared the Spirit to the air in describing the new birth to Nicodemus. It requires lung capacity to breathe deeply of the oceans of air; so it requires spiritual capacity to realize how accessible and ready omnipresent

Spirit is to fill us full of itself. The lack is in us. God is more willing to give than we are to receive.

By experimentation modern metaphysical healers have discovered a large number of laws that rule in the realm of mind, and they all agree that no two cases are exactly alike. Therefore one who prays for the health of another should understand that it is not the fault of the healing principle that his patient is not instantly restored. The fault may be in his own lack of persistency or understanding; or it may be due to the patient's dogged clinging to discordant thoughts. In any case the one who prays must persist in this prayer until the walls of resistance are broken down and the healing currents are turned in. Metaphysicians often pray over a critical case all night, as history says Luther prayed for the dying Melanchthon and brought about his recovery.

Persistency in prayer awakens the spiritual consciousness and sets into perpetual glow the core of the soul. When this has been accomplished, one is in a constant state of thanksgiving and praising, and the joy of a conscious union with creative Mind is realized.

If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come.
No one will grieve because your lips are dumb.

—ELLA WHEELER WILCOX

"If My People . . . Pray"

L. STEVENS HATFIELD

IF MY PEOPLE, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Prayer is a powerful force in the world. In the highest sense, when one prays he does not plead with God as with another human being; rather, he affirms that God is all and that there is no other power, no other intelligence, no other Truth.

When Jesus prayed, sometimes for many hours, we believe that He did not plead with God to do what He asked. Through positive faith He laid hold of new ideas, which, through spiritual understanding, He incorporated into His consciousness. He prayed with a purpose, giving thanks that the purpose was even then fulfilled.

People everywhere are asking how the titanic problems of today can be solved. Complex world conditions have brought hopelessness and discouragement to many. As always, in times of crisis, they have begun to wish they knew how to pray. Job's friends counseled him,

"Acquaint now thyself with him [God], and be at peace;
Thereby good shall come unto thee."

Jesus told His followers, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

True prayer is the recognition and acknowledgment of God as Principle, as All-Good. The erroneous concept of a limited God subject to the influence of man-made conditions must be completely erased from the mind before prayer can become either intelligent or effective. If we believe that we already have a thing, as Jesus said, it is obviously foolish for us to ask for it. Our prayer, instead, should be a thanksgiving to God, an acknowledgment of what we have already received in the unmanifest, and recognition of our duty and pleasure to hold to the thought of having until it shows forth in the manifest. Prayer becomes the silent speech of each of us who tries diligently to make himself one with God.

Paul said, "I will pray with the spirit, and I will pray with the understanding also."

It is a mistake to think that there is only one form of prayer. There are many forms, but the best one for you is always the one that appeals most to you at the moment. Your spontaneous prayers have great power when they come direct from the heart. The essential point is that you should become more conscious of the presence of God than you are of anything that is troubling you. As you approach this state of mind, any conscious fear that you have automatically lessens, and you find God to be the ruling power in your life in the form of the very thing you desire. It is folly to try to demonstrate something outside your mind. "As he [man] thinketh within himself, so is he." But you can always change your mind about whatever is troubling you. Troubles are not imaginary, but they can be dissolved by holding

steadfastly to the presence of God. If you desire to grow in God consciousness, you must deliberately give your mind over to thoughts that emulate His—vitalizing, inspiring, loving, and enlarging. You must do this every day and under all conditions that confront you. You then become like your thoughts and desires. When desire for spiritual understanding becomes your goal, the doors of the kingdom of heaven will swing open for you.

Prayer has been defined as "the soul's sincere desire." If this definition is accepted, then you pray far more than you realize. To pray is not to use a set form of words or to beg God for something you think He may not be willing to give you. The highest form of prayer is to give thanks that you are doing God's will in everything. Prayer does not change God, but it certainly changes you, for it lifts you out of belief in negation and unhappiness and opens your mind to new ideas. It enlarges your capacity for giving and receiving and guides your steps into ways of pleasantness.

There was infinite power in the prayers of Jesus. There was a glad, triumphant faith in them that healed the sick, fed the hungry, and released and freed those who were bound. There was a living joy that drew little children into His encircling arms. Would you like to be able to pray as Jesus prayed? He left specific instructions in the form of what is known as the Lord's Prayer. Try praying this prayer daily, adding thanks for whatever desire or request is nearest your heart. Then, in utmost confidence, expect and rejoice in the blessings that will unfailingly appear.

Prayer is cumulative. The more you pray, the more you accumulate of that powerful spiritual energy which transforms invisible ideas into visible things. You should expect to see the tangible result of your prayer. There must be a realization of God as the one presence and the one power in the universe. There can never be God and something else. "Thou shalt make thy prayer unto him, and he will hear thee . . . .

Thou shalt also decree a thing, and it shall be established unto thee."

Begin today to make prayer a habit of your heart and mind. Take time to be quiet. Hush the clamor of fear, worry, prejudice, and hate. Live with a song of gladness in your heart. Know that God is always ready and willing to help you out of any difficulty. Know that you can turn to Him at any moment and find help and the answer to your prayer. Live with Him each day, quietly contemplating the strength and support of His presence. Paul tells us, "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." He also tells us to "pray without ceasing; in everything give thanks . . . Quench not the Spirit."

Have you come to a place in your life when every door to your good seems closed? Do you feel that you have exhausted every means at your command to solve your problems? Does it seem to you that there is no way out of your dilemma, no place for you to go for peace or comfort? Then it is time to turn trustingly to God, time to silence your own confused thoughts and to employ the power of prayer with all the fervor and faith of your being. As you

pray, not with supplication and doubt but with quiet trust and confidence, you link yourself with the power that rules and governs the universe. A powerful and dynamic force is generated in your heart and mind; you are strengthened and renewed, and chaotic conditions, whatever they may be, are brought into order and peace.

Often prayers are not answered according to human specifications and expectations, or within the time limit you set for the answers. If you have prayed and prayed about something without obtaining an answer, perhaps you need to pray about your prayer. It may be that your prayer should be for light and understanding of your needs rather than for some specific need that you feel must be fulfilled. If you can turn your attention away from what seems to be wrong to the understanding and love of God in your heart, you will gain a sense of peace and poise that will enable you to view the situation through unprejudiced eyes.

The knowledge that God is the governing power in your life brings the understanding that all things are working together for your good. Your thoughts and reactions toward any experience determine its effect on you. So, if your prayers seem slow in coming to fruition, continue to keep your thoughts positive and your reactions constructive. Continually, acknowledge that all things work together for your good and happiness. Know that your prayers are being answered.

Prayer, to be true, vital, and effective, needs to be more than asking God for something. When we link ourselves in thought with Him a miracle takes place

in our lives. We rise above past grievances; we let go of the thought of the wrong that others may have inflicted on us; we see beyond the belief in ill-health and lack. With our minds centered in God, we develop selflessness and a quiet inner poise that bring peace of mind and happiness of spirit.

"I sought Jehovah, and he answered me,
And delivered me from all my fears."

Whatever the situation that confronts you, be assured that God hears your prayers and answers with a continual outpouring of good. Trust Him to guide you, to bless you, to heal you, to prosper you. Keep your mind and heart open and receptive to His presence and power by keeping your thoughts loving and constructive.

One of the most wonderful assurances that we gain from prayer is that there is always a way to handle every situation, no matter how impossible or complex it may appear. As you train yourself to have faith in this truth, you will be able to meet every situation with clarity of thought and stability of emotions. As you realize your potentiality as a child of God, as you commune with Him in prayer, you will begin to realize your power in Christ. With your realization of this power will come strength of mind and body. You will know that you are not alone, that God is with you. If you place your faith wholeheartedly in His loving, governing presence, you will find every condition in your life made right and every situation perfectly adjusted.

Give up all your fears and all your strivings. Give God all your confidence and trust. Place yourself and your every desire in His care and keeping. Know

that His Spirit is blessing you continually, whether there is an outward sign or not.

The Bible records Elijah's communion with God thus: "Behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake: and after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice."

God spoke to Elijah with spiritual ideas, and He speaks to you in the same way today. If you wish real peace, happiness, health, plenty, and love, learn to talk with God in the silence. Close your eyes and ears to external things. Make your request, give thanks that it is accomplished, and then listen to the "still small voice" for the ideas that will come from within your own mind.

This method of prayer is so simple that many overlook it. It is so direct that many persons fail to recognize it, but it is the way that Jesus recommended —He who spent entire nights in communion with His Father.

Most of us have learned to go to God in prayer when we are in need of something, but how many of us know the joy of going to God when we are unburdened and joyful? At such times, we can be lifted into a wondrous, new understanding of life, of ourselves, of God. It is a prayer of thanksgiving in times when all is well, and it can increase our capacity to assimilate the Truth of God to sustain us in faith and assurance through times when our hearts are heavy or our minds may not see the answers to our problems

clearly.

Begin today to form the habit of praying "without ceasing." Pray in the consciousness that your good is established. Pray in the knowledge that God is with you wherever you are, whatever you may be doing, and that He is now bestowing His good upon you.

Prayer is the open door through which God works His mighty works for us and through us.

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

"I, Jehovah, will answer them, I, the God of Israel, will not forsake them."

Infinite Rest

Anna May Ray

I rest in Thee, infinite love,
Though wild winds rage around,
And storms may beat about my feet;
Thy grace doth more abound.

I rest in Thee, infinite peace,
Nor heed the outside strife.
The clouds so gray will float away
And sunlight flood my life.

I rest in Thee, infinite good.
What evil can befall?
I rest in Thee, O God in me,
Infinite, all in all!

The Measure of Your Good

MYRTLE SHAY

ARE YOU WORRIED about the future? Are you afraid that the time may come when you will be without the necessities of life? Do you fret about the possibility of failure? Are you afraid to step out on the promise that "God shall supply every need of yours according to his riches in glory in Christ Jesus"?

If you answer yes to any of these questions, then you are limiting your capacity to receive the blessings God has prepared for you. For the promise is, "According to your faith be it done unto you." When you worry and fear and fret you are not having faith in your good. When your faith is meager, so, too, is your good, for out of all the abundance that God has for you He can give you only what you are capable of receiving.

When I was a child people set barrels outside to catch rain water. One of my earliest recollections was a big rain barrel overflowing with soft, warm water and a leaf or two floating on the surface. We always had an abundance of rain water for use in laundrying or whenever soft water was desirable. Suppose we had set out teacups to catch the rainfall. Do you think we would have had enough for our needs? Of course not! Neither can you and I expect to receive an abundance of good if we hold out tiny vessels of faith in which to receive it. It has often been said that no gift can be placed in a closed hand. Neither

does the heavenly Father force His gifts upon His unwilling children.

When our faith is small our supply appears correspondingly inadequate. At such times, we are apt to take the attitude that we must build our own security, even though, in our eagerness to get something for ourselves, we become guilty of disregarding the rights of others.

One day recently I stood in a large department store and watched a group of women fighting their way to a bargain counter. They elbowed and pushed and grabbed merchandise from one another in a mad scramble to get the best bargain. Some of these women may have obtained articles at bargain prices; but looking into their tense faces as they carried away their prizes, I wondered if any of them really got a bargain after all. True, they purchased something they wanted at a lower cash price than they might have paid elsewhere or at another time. But what of the real cost? Some of them paid in angry words, flashes of temper, envy, greed, and rudeness. Had they paid no cash whatever for the articles, the price still would have been too high. For the trifling amount they saved in coin each gave up something far more precious than any tangible thing.

Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth." There is nothing wrong with the possession of things. Things are necessary and good in our present state of existence. The evil arises when we put our faith in things rather than in the divine source from which they come. Jesus carried no possessions about with Him; yet He was never without food, the shelter, or

the clothing He needed. Even tax money was supplied at the very time it was needed. Jesus admonishes us: "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Are we, then, to take no action toward obtaining the things we need? Are we to sit down and to wait for God to supply us with food, clothing, and a place to live? I am sure that none of us would interpret Jesus' words in such a manner. I believe He meant that each of us should do his best to serve in whatever capacity he can, giving freely of the blessings he has received, rejoicing in his ability to give pleasure and comfort and the good things of life to those about him rather than fixing his attention selfishly on what his own reward shall be. "For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it," said Jesus.

The world is made up of two kinds of people: the givers and the takers. Those who strain and struggle to take from life all they can get for themselves are the losers. Although they may accumulate a goodly quantity of things, they are still the losers, "for what shall a man be profited, if he shall gain the whole world, and forfeit his life?" Many of us have known misers, who hoard money year after year in the hope of eventually enjoying it. But after they accumulate much wealth, they find they have lost the power to enjoy it. Nothing is more pitiful than the plight of such a person. He is one of whom

the poet wrote:

"For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking."

The other day I overheard a man inviting another to join his lodge. I was shocked at the second man's quick retort: "What would I get out of it? What is there in it for me?"

His companion replied quietly: "You would get out of it exactly what you put into it. Feeling as you do, you wouldn't get very much. Let's drop it."

This man, too, was buying bubbles "with a whole soul's tasking." He failed to see that the measure of his good depended on the good he gave to others. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over . . . For with what measure ye mete it shall be measured to you again."

He was like a certain grocer in the small town where I once lived. I was in the store one day when a farmer came in with a bucket of freshly hulled lima beans to sell. In those days produce was sold by measure rather than by weight. The grocer got out a measuring cup that was supposed to hold one quart, but it appeared to me to be quite a bit larger. He measured the beans, filling the cup to overflowing each time. Then he paid the farmer fifteen cents for each of the six cups the bucket had contained. The farmer looked disappointed. "I thought there was more than that," he said gloomily as he left. Soon a woman came in and asked to buy a quart of the beans. To my astonishment, the grocer got out an-

other cup—much smaller than the one he had used to measure his own purchase. Carefully, he measured out the beans, taking pains not to overload the cup, and collected thirty cents from the customer.

This man thought he was being clever. His trickiness probably netted him an extra profit of sixty cents. But it was not long before the townspeople learned of his sharp practice and took their trade elsewhere. In less than a year the dishonest grocer was out of business.

No matter how hard we try, we cannot cheat life. "Be not deceived; God is not mocked." We cannot, like the grocer, use a large measure for getting and a small one for giving. If we do, we shall soon find our profits dwindling.

If we would get the best from life, we must give our best to it. We get out of anything just what we put into it. So, if we give our very best in service and good will, we shall not need to worry about our reward. In giving the best that we have to others we are preparing the way for our own good to come to us. We are showing our faith in God's law of compensation. We are setting out our rain barrels, so to speak, knowing that God will fill it to overflowing. If we doubted His generosity, we would set out a teacup, instead.

In order to keep an abundance of good flowing into our lives, we must keep this good moving. The water in the rain barrel would not have kept us supplied if we had not used it. It soon would have become stagnant and unusable, and there would have been no room for a fresh supply. God never meant for His good to be stored up either, or for it to re-

main static. It is to be used. We are all familiar with the parable of the talents—how the two servants who invested the talents their master entrusted to them were rewarded, while the one who buried his talent was reprimanded and the talent taken from him. In life it is this way, too. Whenever some good comes to us, we must pass it along, so that it may accomplish its purpose of bringing happiness to others. We need not hoard our good. We need not be afraid that the supply will run out, leaving us empty-handed. But if we attempt to store it up for our use only, we shall find it taken away as surely as did the luckless servant who buried his talent.

In striving to climb the ladder of success, far too many of us seem to feel that the success of others in some way detracts from our own. In my work as a writer, I have frequently noticed the reluctance of one writer to share some bit of knowledge with another. One told me: "I have worked hard to learn the technique of writing. Why should I make things easy for others by sharing my secrets?"

This writer seemed to be unhappy whenever one of her contemporaries made a sale. She was envious, even spiteful at times. She expressed astonishment when she learned that I intended to share some of my pictures with another writer, who needed them for an article she had written. Her editor had told her the article was unacceptable without accompanying illustrations, and I had no immediate use for the pictures. I lost nothing, and the other writer did gain something. However, I was never able to make this writer see that I had made a profitable investment. She was one of those who faced life with the ques-

tion: What do I get out of it? The years have given her the answer. She has got very little out of life.

What is the measure of your good? Is it a teacup or a barrel? Your good comes to you in direct proportion to the size of the vessel of faith with which you set out to catch it?

God is not stingy. It is His nature to pour out His blessings in ever-increasing volume when we use them rightly. So let us, too, be generous in our giving, knowing that the size vessel we fill with good for others will, in turn, become the measure of the good we receive from God.

RENASCENCE

Elizabeth Humerickhouse

When hills reclaim the green they've lost
Earth will wait for spring's recapture,
Where dogwood paints its vernal bowls
In ivory-petaled rapture.

Dormant bulbs with emerald blades
Will spear the brown, soft, pliant earth,
And hyacinth and crocus claim
A pastel miracle's rebirth.

Each mountain crag and valley glade
Will sing in one symphonic breath
The Christ Truth from eternal Mind—
"There is no death! There is no death!"

Rivers Have a Message

FAITH CORNWALL

ALL BODIES of water have a special appeal to most of us, but, to me, rivers have a fascination of their own. Unlike lakes and oceans, rivers have a destination.

On a train trip recently I spent some time as the train sped along the banks of a river watching driftwood float with the current. I sensed a power about the flow of the river, a dependability, and the driftwood floated along with obvious ease.

There is an application to our lives in this. Rivers have a message. Many rivers wind in their courses, while others travel in a comparatively straight line. And so for our lives we may choose a straight course or make our way longer, winding, and more devious. But the goal is the same for everyone, for it is God's goal for all. It is the revelation of the Son of God through man—infinite perfection channeled and revealed in mankind. Yes, the goal is divinely ordained, but the course to the goal is of our own making. Every thought, feeling, and action has an effect in carving the course of the river of our lives, making it straight or winding, rocky or smooth, bringing us more quickly to the goal or postponing its fulfillment.

It would be well for us occasionally to ask ourselves: "Where is this thought taking me? Is it making the course of my life more winding or more straight and sure?" If it is not making it straighter and smoother, we can change our course by chang-

ing the direction of our attention.

Isaiah tells us: "My thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Often it is true that our ways and thoughts are not like those of God. As the skies are higher than the earth, so are His ways and thoughts higher than ours in our narrow, personal consciousness. But we can forsake these thoughts and ways and return to Truth, to the straight and gently flowing way of the Christ in us. As Isaiah exults, "He will abundantly pardon." One with the great onward surge of the unfolding divine idea of creation, we are supported by the divine purpose, united with the forward movement of spiritual reality, and sustained by the eternal.

As a river flows onward, so one thought follows another in this wonderful thought process of ours, and a current of thought becomes as the current of a mighty river. This current of thought also becomes the silent trend of the subconscious mind, sustaining conscious belief and impulsing action, like the deep undercurrent of a river. And how mighty is this power as it works for us constructively, moving through both conscious and subconscious mind! Silently, effortlessly, and with a still power it heals, harmonizes, adjusts, corrects, leads, and prospers.

Through acknowledging our unity with God we release into our minds the stream of God's good. Before we recognize this oneness we pray in personal consciousness, exerting mental effort to cause our will to be done. Later, we let go and let the perfect will

of Spirit be done through our thought and through our lives. In personal consciousness we assume the responsibility of creators; in spiritual awareness we become channels.

We must not make the error of thinking, however, that in releasing our lives to God we have nothing more to do. A river does not flow uphill to the sea. It has a downhill course to run. Although the channel itself is not the power of the water, it has a part to play. And so do we as channels of the Almighty. We must make the channel of our minds clear, receptive, smooth. We must remove the mountains of distrust, fear, worry, and anxiety. We must let love replace rocky upgrades of hatred and anger, resentment and jealousy. We must make pure the dwelling place of Spirit, straighten the way, and level the grade. Our thoughts must conform to the nature of what God is or He cannot express Himself through us.

How shall we make minds conducive to the steady flow of His good? Not by force, but by love. We must love God enough to seek His presence. We must love Truth enough to meditate on it. We must love God enough to let go and trust Him. We must love the universal good enough to relax personal will. Then we will see our prayers answered, and more, until at last the river of our lives shall reach the sea of fulfillment.

It is not so much matter of effort as it is of the redirection of our attention and love toward God and His Truth. The improvement that comes about in all departments of our lives is evidence of the measure of our devotion. "As he [man] thinketh

within himself [what he loves and is dedicated to], so is he"; that is, what will become revealed and made manifest in our lives. We nurture love for God by channeling the stream of our thought into Truth.

The power of good is invincible; it will be manifested. As we learn to let our lives' expression flow with it, we shall experience an ever-increasing awareness of good.

My Pack of Blessings

Elizabeth Landeweer

A friendly note, a birdcall brief,
The silver lining of a leaf,
A bit of sod to grow some flowers,
The wise communion of the hours,
A pocket for my needful pence,
Good neighbors just across the fence,
And moonlight after clouds and rain,
The whistle of a far-off train,
Silence weaving on a loom,
Webs of beauty in a room,
Music like a voice of prayer,
Bread and roses I can share,
Eyes to meet my eyes in love,
Earth beneath and stars above,
And through it all from dawn to dawn,
God's hand to clasp and lead me on.
With all the blessings in my pack.
I smile at any thought of lack.

The Right Way

CLAIRE COOPER

SEVERAL MONTHS AGO I awakened one morning with Ann Taylor on my mind, and the thought of her persisted while I did my morning housework until finally I decided to phone her.

I had known Ann for several years. She is a very friendly and kindhearted woman, but for some obscure reason she has had periods of such depression that at times her sanity would be threatened and she would have to be hospitalized for her safety.

No one knew the cause of this condition. She seemed to be happily married and was talented in many ways. She had held a responsible position as a private secretary but gave it up because of her nervous condition.

As I went to the phone, I thought: "Perhaps God needs me as His helper. But what help can I give Ann?" I did not have the slightest idea.

When I called Ann's number there was no answer. "Well," I thought, "I've done my part." But the command to call her would not leave me as I fixed lunch. After lunch I tried to phone again, but still there was no answer. So, to relieve my mind, I called her neighbor. The neighbor told me that Ann was in the hospital and had been for three days.

Suddenly, I understood the command: God had work for me to do. I phoned the supervisor at the hospital and asked if Ann could have a visitor, explaining that I was an old friend. She told me that

Ann had refused to see anyone, even her husband, but that she would ask Ann if she would see me. In a short time the supervisor, in a very surprised voice, said that Ann was eager for me to come.

I hurried to the hospital, and when I went into Ann's room I found her hollow-eyed, haggard, and very nervous. Her first words were:

"Claire, I've been thinking of you since the wee hours. I'm so glad you've come."

I smiled. "Well, I've also been thinking of you since I woke up this morning."

Without prelude she asked, "Do you know why I'm sick?"

"No," I replied. Then a question came out of my mouth without my volition. "Do you know?"

"Yes."

I was surprised at her quick answer but said calmly: "Do you want to tell me why? Sometimes it helps to bring troubles into the open."

Her troubled eyes filled with tears of self-pity. "It is this: I want a home, a home of my very own. I've never had one. I've prayed to God for one. I've begged Him and begged Him for one. But there isn't a chance. There never has been and never will be. It just isn't meant for me ever to have a home of my own. I know it now, and I just can't take it any longer."

In the time I had known them, Ann and Ben, her husband, lived in a small four-room house at the rear of their landlord's home. Ann was very artistic and an excellent housekeeper, so the tiny house was charming and attractive.

I said, "Your little house is lovely, Ann, so surely

this desire for a home of your own can't possibly be the real cause of the deep melancholia that you suffer at times."

"But it is the cause. I know it but I can't do a thing about it. A lifetime of being deprived of the security of a home of my own has wrecked me. You can't realize what it means to me."

"If it means so much, why don't you tell Ben? I'm sure he would make any effort to cure your illness and——"

She broke in: "I've asked him to buy a home, but Ben just isn't interested. I've studied plans and plans, drawn dozens of them, showed them to him. I've dragged him to see dozens of houses for sale. He only finds fault with each of them and also with any plan that I draw."

"Perhaps he hasn't the money," I said.

Ann's sick eyes flashed with anger. "He should have. I've always supported myself outside of rent, food, and household bills. He has never told me his salary or his savings, if any, but I know that from his position he must make good money. I hate him, I hate him, I hate him!" she exploded.

I took her hand and waited quietly for the storm to pass. Through Truth I knew that suppressed hate, anger, and self-pity were the most destructive of all emotions. I searched for a way to open a channel to release this deadly poison stored in Ann's heart. I knew very little of her background. I only knew that she had been an only child and an orphan, so perhaps she needed a friend to unburden to.

I said: "Ann, do you want to tell me all about it? You can trust me."

"Yes," she said, "I do. Perhaps that is why we were thinking of each other at the same time this morning. I must talk to someone who understands or lose my sanity completely."

I prayed: "Help me, Father, to do the right things, to say the constructive word. It was Your command that I come to Ann. Help me to help her."

Ann lay back on her pillows. She began her story:

"As a child I remember I was very happy. I loved my parents devotedly and I loved our home. It was only a small house on a small ranch, but I felt secure. My father died after a two-year illness when I was ten. The ranch was sold to meet the mortgage, doctor and hospital bills. My mother and I had very little cash left. We moved into town, lived in two small rented rooms. She worked, and when I was old enough I worked after school and during vacations. We saved what we could and always planned that when we got enough for a down payment we would buy a home of our own. But that dream was not to come true, for when I was eighteen my mother died suddenly. Our saved-up money went for funeral expenses. But she had a small life insurance policy. With part of the money from it I paid for a business course and was able to get a good job."

Ann closed her eyes and sighed wearily. She lay motionless. I hoped she had dropped into a needed sleep. I sat very quietly, and after a while she opened her eyes and said:

"I'm sorry. It's hard to bring up the past, but I must so that you will understand. When I was twenty-one I married an attractive, irresponsible boy. We were very happy, and again I started planning

for a home—a home for Phil and me to share and to rear a family in. This was also only a dream for a home that didn't come true. After only one year of marriage, Phil was speeding in a car, a tire blew out, and he was killed instantly."

I said, "You have had it rough."

She replied, "Yes, but I met all of those shocks without melancholia, for they were beyond my personal control." She closed her eyes again. I waited until she continued:

"Then I moved into the little house where I now live. When I was twenty-five I met Ben. We fell in love and were married. We continued to live in the little house, and I thought, 'Now, Ben and I will save and have a home of our own.' At my suggestion, I kept my job. Also at my suggestion, Ben paid the rent, grocery and household bills. I paid my personal bills and saved the rest of my salary. Then these terrible spells of depression started. I had to give up my job. My savings are all gone. I've lost all interest in life. I'm utterly alone. Yet I know positively that if I had a home of my own, felt secure, I'd get well."

"And," I said emphatically, "I know just as positively that your home is waiting for you. You have only to obey God's simple laws for it to be manifested into the material."

"God!" she said scornfully. "I've begged and begged Him for a home. He doesn't even know that I exist."

I smiled. "Ann, Ann. How wrong you are! Of course, God knows that you exist. You are His child. But you can never reach Him through begging, or as

long as hate, anger, and self-pity are in your heart. Why not try His way instead of your way?"

"What is His way? Can you answer that?"

"Well, God's way is foolish to man as man's way is foolish to God. You have been following man's way. Why not give God's way a chance though it may seem foolish to you."

"Don't talk in riddles. Jesus told us to pray, didn't He?"

"True," I admitted. "And He also gave us the method, the rules. He said that prayer is effective only when one has absolute faith in God's power to answer and can leave the way entirely to His way of answering. I'm not preaching to you, Ann; but to receive an answer to one's prayer, there are simple, infallible laws one must follow."

"What simple laws?"

"There is no way to reach God in prayer with hate and self-pity blocking the channel to Him. He doesn't clear the channel to us; each of us must clear our own channel to Him."

"How does one clear the channel to Him?" Ann asked with a glimmer of interest.

"By love, praise, and being thankful. This is the way Jesus always prayed and how He taught us to pray. Jesus said, 'Whatsoever ye shall ask in prayer, believing, ye shall receive.' "

"But Ben won't——"

I cut in: "You are not to depend on anyone but God.

'Trust in Jehovah with all thy heart, and lean not upon thine own understanding.' "

"But——"

Again I interrupted: "Ann, there can be no 'buts.' You must believe fully, 'Trust in Jehovah with all thy heart.' Leave it entirely in His hands. The law to answered prayers is written plainly in the Bible many times. We just fail to follow Jesus' way, so naturally we fail in our prayers."

"I'm anxious to try anything you say."

"Not what *I* say, Ann. It was all said centuries ago and has been proved an infallible law by all who really trust in the Lord."

"What shall I do?"

"First, don't hate Ben or anyone else. Don't get angry when you seem to be frustrated, and quit pitying yourself. Be thankful for your little house and praise it for the protection and joy it has given you. You must have loved it dearly or you could never have made it the charming place it is. You have already asked God for a home of your own. He knows your need, so just believe it will be manifested and leave the way to Him. It should be easy. 'If God *is* for us, who *is* against us?' "

Suddenly, Ann smiled for the first time that afternoon. "Not even Ben? I really don't hate him, Claire, —only when I have these spells. He has been awfully good to me."

"Certainly he has. And Ben isn't against you in your desire. It's only in your mind, I'm sure. He can't be against you if God is with you—and God is always with His children. This is certain. So this is the truth to hold fast to: 'God is with me.' "

With that thought I left her.

The next morning my phone rang. It was Ann. She said: "I'm home, Claire, and the little house so

welcomed me. I slept like a top last night without sedatives. Ben's so happy that I'm home. He fixed me a ranch-hand breakfast, and I ate it all. Just knew you would be glad to hear. Drop by when you can."

In the weeks that followed Ann and I phoned each other often and spent several afternoons together. She never brought up the subject of her own home, but she seemed very happy. One day she did mention that she was reading her mother's Bible, which had been packed away for many years, and was studying Jesus' teachings with more understanding.

Both she and Ben are ardent gardeners, and the very small plot they had was full of beautiful flowers. So Ann gardened, sewed, and did many things around the little house.

Two months after our talk at the hospital, I saw her car stop one afternoon in front of my house. In a way she seemed excited, but in another way she seemed very calm. I cannot explain the exact impression she gave to me as she came up the walk.

After we were seated in the living room, she said, "Claire, you won't be surprised and neither am I—only in the manifest perfection—for Ben and I now have our own home."

"Yes, and how was God's way?" I asked.

"There is one thing certain and sure: I had nothing whatever to do with it—only what you told me to do and saying one little word of acceptance. Last night Ben came home and said, 'Do you want to look at a house for sale?' And I said, 'Sure, if you want to.' So after supper we drove to this certain house. The owner had been transferred to New York

City and wanted to sell at once. Ben and I went through the house. As usual, Ben inspected every nook and cranny of it, asked the real estate agent many more questions than usual. As you know, Ben is a very thorough person. I said nothing, but looked at all of its perfections as a home. Finally, Ben and the real estate agent went to inspect the garage, and I wandered about the house, admiring everything about it—the many built-in features, the large rooms, the sunny sewing room with a let-down cutting board. Who ever heard of that in a home? And the patio—I silently praised it for the happiness it would give to some family and the happiness it had given to the ones who had lived there.

"Then the men returned, and Ben said, 'Do you like it, Ann?' How could anyone not like it? So I said yes. Ben turned to the agent and said: 'We'll be down in the morning to sign the papers. It's exactly what Ann and I want.'

"On our way home, Ben said: 'I've been waiting a long time to buy a home for you, Ann. The many ones we have looked at were never right. But I knew the right one would come some day at the right time. This is the right house and the right time.' And I thought, 'And the right way—God's way.' "

After a moment of silence, Ann added: "But the most wonderful thing of all, Claire, is that I've found security in God. I had always trusted in the almighty dollar, never seeing its inscription 'In God We Trust,' but from that day in the hospital I have followed the simple laws that Jesus taught and have put my trust in Him. It has changed my whole life. I shall never feel alone or insecure again. I truly

thought that it was a home of my own I wanted for security, but how wrong I was! A house can be lost or destroyed, but God is indestructible and always loving, always ready to fill any need, if we only believe in Him. It is this security I have found, so now I know I shall never have another spell of depression."

"I, too, know that, Ann."

This was months ago. Today Ann is one of the happiest and healthiest women I know. She found the security she sought through God.

And Lives, Like Fields

R. H. Grenville

Fertile and beautiful the furrows lie,
Where plows have lately passed. Brown waves of land
That glisten in the gold light of the sky,
Waiting the bounty of the sower's hand.
Patience is beautiful. I see it now—
How some lives are like waiting fields that fold
Love deep in all the furrows care has plowed.
They bide their time and cherish the young gold
Of hope and bring the springing green to flower.
Their peace is grave and certain, pure and deep,
As fields that drink the rain and feel the power
Of the glad sun. And lives, like fields, may reap
From mustard seeds of faith a wondrous yield.
Oh, there is wisdom in a furrowed field!

Centered

WINIFRED WILLARD

WHOEVER YOU ARE, whatever your race or age, it is vastly important for you to be centered spiritually. The one true, right, and utterly good way to be centered spiritually is to focus all your thought upon Him who is the center of all life, of all that ever was or ever will be.

This means that you must keep your mind and heart centered with God, regardless of what you are doing or in what circumstance life may place you. This balance will give you great strength, much joy and peace. When you are thus centered in Him, your work will be done effortlessly. It will be done better and be more rewarding to you.

Intensity of effort will pass from you when your thought is concentrated on Him who is the center of all things. This concentration will work a revolution in your life and in your spiritual understanding. Your outlook on life will be clearer, and many ways will be opened before you, through which you will be able to serve those who need what you can give.

Many of us travel a long and circuitous way through life. It is often a way of deep distress. But this is the path of learning that each of us must travel before we reach the heights. Some persons may seem to reach these heights more easily, with less distress or disappointment than we do. But largely this is not true, for there are lessons that each of us must learn.

There is no easy or royal road that leads to spiritual mastery. When this truth sinks deeply, convincingly into our inmost hearts and minds, it will be as the "bread of life" to us in the living and serving that are ahead for us.

You may wish that you knew what lies in your future; but, of course, this is impossible. It is better, anyway, to take life step by step, knowing only what faith and love unfold to you. Each step will strengthen your faith in Him; each step will increase your love for Him. You will learn, through every experience of life, that God the Father is your eternal center.

Taking your stand with Him, you will never lose your spiritual balance; you will never lose your way through life, wherever it may lead you. Living thus centered, you will realize more completely that God is not a remotely infinite power but the very center of all life, the true center of your own life. He is literally this; in Him you live hourly, daily, and forever.

So you see how safe you are, how protected, how assured you can be as you go forward, a step at a time, learning more clearly that He is your perfect balance, that He is the exact center in your life. Thus, you know that you never can lose out after you take and keep your stand in Him.

This great lesson, as you learn it, will speed you on your way beyond what you now can dream. You will live and work in rhythmic effortlessness. And you will be amazed at the satisfactions that will accrue to you as results of this way of life.

Wisely you leave these results with Him who knows!

GOD, YOU are my protection, my blessing at all times. No matter where I am, I am not alone; for You are with me. Your presence watches over me now and every moment of the day and night.

You are not only around me and with me, but You are within me. I cannot stray beyond Your loving presence and tender care. Nor can my loved ones ever be separated from You.

I bless my dear ones, knowing that wherever they are You are with them. Your presence watches over them. You are with them to guide them, to bless them, to protect them.

If I seem to be alone with no human hand to steady me, no human heart to comfort me, I know that You are with me, God, steadying me, comforting me, strengthening me.

Wherever I go, I know that You go with me, making my way safe and happy.

Helen Moore

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: The Christ Mind active in my consciousness fills me with divine wisdom and understanding.

Prosperity: I rejoice in the consciousness that God through Christ has given me access to inexhaustible spiritual substance now manifest in my prosperity.

Healing: I am bubbling over with the joy of the Christ Mind, and every nerve, muscle, and cell tingles with the spirit of health.

INSTRUCTIONS—Jesus realized that man's real thirst is for Spirit and that this thirst can only be quenched through the outpouring of the Holy Spirit within the soul, for it thrills one with new illumination, substance, and intelligence.

The Holy Spirit not only creates but also re-creates. The Holy Spirit was in evidence before the time of Jesus, but He gave new impetus to a belief in the indwelling Helper and promised that this holy Comforter would be with us throughout all time.

During the coming month, join us daily in our illumination, prosperity, and healing prayers.

When man has practiced listening to the Christ Mind and doing the things that it points out, he will develop a spiritual consciousness that will prove that Christ is a living reality and that he has achieved unity or at-one-ment through Him with the Father of all.

Wisdom, pure knowing, and profound understanding are natural to man. These qualities, and many more, belong to every one of us by and through our divine sonship. "I said, Ye are gods, and all of you sons of the Most High," the Christ proclaims in all of us. Paul saw Christ waiting at the door of every mind when he wrote, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

Identifying yourself with God through Christ declares that the wisdom of the Christ Mind is active in you. Affirm that wisdom, discrimination, purity, and power are now expressing themselves in you in the beauty of holiness. Know that the justice, righteousness, and peace of the Christ Mind now harmonize, wisely direct, and firmly establish the kingdom of God in His temple, which is your body. Realize that there are no more warring, contentious thoughts in you, for the peace of God is therein established, and the "lion" and the "lamb" (courage and innocence), sit on the throne of dominion with wisdom and understanding.

Join us in this prayer,

The Christ Mind active in my consciousness fills me with divine wisdom and understanding.

In order to demonstrate the principles of prosperity, we must keep establishing ourselves in certain statements of the law.

The more often you present to your mind a proposition that is logical and true, the stronger that inner feeling of security becomes to you. The mind of man is built on Truth, and the clearer your understanding of Truth is the more substantial your mind becomes.

There is a definite and intimate relation between what we call Truth and this universal substance of Being. When the one mind is called into action in your mind by your thinking about it, it lays hold of the substance by the law of attraction or sympathy of thought. Thus, the more you know about God the more successful you will be in handling your body and all your affairs. The more you know about God the healthier you will be, and, of course, the healthier you are the happier, more beautiful, and better you will be in every way.

If you know how to take hold of the universal substance and mold it to your uses, you will be prosperous. Mind substance enters into every detail of your daily life whether you realize Truth or not. However, to establish yourself in a certain security in the possession and use of universal life, intelligence, and substance, you must get a consciousness of it by first mentally seeing the Truth. Affirm,

I rejoice in the consciousness that God through Christ has given me access to inexhaustible spiritual substance now manifest in my prosperity.

In the Bible we are told hundreds of times to rejoice and be glad. No man will know the fullness of living until he realizes the joy of spiritual union with God. True and lasting joy arises from the Spirit within, which is attained in communion with God through Christ. It is the echo in the soul of good thoughts, good deeds, and success.

Jesus was the outstanding pioneer in the realm where the health-producing processes of cells are released and imbued with supermind vitality. Today He walks down the centuries with the tread of a conqueror. He is come in the flesh—your flesh and my flesh if we acknowledge Him as our life, love, joy, substance, and Truth.

The true character of Jesus is implanted in the ether so that every time we even speak His name a portion of His character comes to us. Let us go into the "upper room" often and realize our oneness with Him so that His Spirit will descend upon us in all its powers. "Lo, I am with you always, even unto the end of the world."

Bear in mind that no external condition or circumstance can hold man in bondage when he makes mental contact with God through Jesus Christ. If you want joy to come into your life, begin to rejoice in the things that you know about the goodness of God, and good will flow to you from every direction. Affirm,

I am bubbling over with the joy of the Christ Mind, and every nerve, muscle, and cell tingles with the spirit of health.

The Road of Truth

BERDINE SUTCLIFFE

THE ROAD OF TRUTH is a spiritual highway on which man travels in his search for the more abundant life, his divine inheritance as a son of God. The spiritual way that leads to eternal freedom and new, satisfying activity is available to all men through the power of the Christ consciousness. All men are equal in the sight of God and have the same opportunity to live fuller, richer lives when they seek the things of Spirit. Only the indwelling Spirit of Christ can satisfy the deep yearning within man.

All men experience a restlessness sometime during their lifetimes. It has been referred to as divine discontent, for it gives men who are dissatisfied with their present conditions in life opportunity to change these conditions to more favorable ones. As the result of a deep-seated urge that compels him to action, a man's desire for self-expression of his innate spiritual qualities becomes reality. He experiences a spiritual awakening that helps him to discover a divine purpose in life and a new sense of freedom. In this high level of consciousness his all-absorbing desire is for more constructive activity, which will give him opportunity to use his natural, creative talents for the benefit of others. Any constructive desire that will provide a better way for him to serve his fellow men is endowed with all the power necessary for its perfect fulfillment.

The invitation that Jesus gave to His followers many years ago applies to us today: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." His message of love and hope conveys a desire to draw us closer to Him in consciousness. His Spirit speaks from the midst of our being as if He were saying, "Cast all your worries, fears, and false beliefs aside; do not be afraid, place your faith and trust in Me and receive 'the peace of God, which passeth all understanding.' Let My strength uphold and sustain you. Let Me show you how to attain health and happiness."

God has implanted divine qualities and potentialities within every man, but these qualities and potentialities lie dormant until they are developed and used for constructive purposes. When this occurs he becomes a new creature through the intelligent and healing power of the Christ consciousness. He becomes a man who is loved, respected, and honored by his associates. The Bible tells us,

"He that followeth after righteousness and kindness
Findeth life, righteousness, and honor."

It is the divine nature of man to develop wisdom, to acquire a great respect for the good things of life, including good literature and music, to express understanding love toward his fellow men, to enjoy good health, and to be prosperous in all his affairs. Through the power of His indwelling Christ self Jesus developed His divine powers. He set a wonderful pattern for us to follow, for He is the great exemplar of love, compassion, wisdom, patience, and strength.

Sometimes our progress may seem very slow.

However, our part is to persevere, and eventually we shall discover the divine qualities that are deeply ingrained within us. Upon our recognizing them, these qualities will come forth to serve us, and our happiness will be unlimited as we learn that we have a divine purpose in life to fulfill. We shall receive assistance from expected and unexpected channels, and all the healing forces in the universe will respond and help us when our goal in life is unselfish and good.

Nature has many lessons in Truth to share with us when we take time to observe and to absorb them into our consciousness. Perhaps you have watched the constant, rhythmic ebb and flow of the tide at the seashore. Did you notice how each wave always creates a new design as it spreads itself out and over the sand? Each time another wave sweeps over the sand it erases the previous design. And our loving Master and Teacher erases from the sands of life the mistakes and weaknesses of all who turn to Him in love and humility for forgiveness, strength, and guidance. In His merciful love God completely forgives man all his mistakes. Therefore, man's part is to release all feelings of guilt and all thoughts of self-condemnation from his heart and mind, and to develop his spiritual nature through acts of forgiveness! When he releases all negative states of consciousness he can gradually become perfect and free, a flowing channel for the divine.

Every man is given power and dominion over his mental world, and freedom of will is his inheritance as a son of God. Therefore, man can either build or destroy as he determines. When man's will is proper-

ly used he can have all the good that he can conceive in consciousness, provided his faith in the power of God's love is steadfast and unwavering. Jesus said, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

A few years ago I was faced with a challenge when it became necessary for me to build a new life for myself in new surroundings and in a different part of the country. One day a friend who knew of my plans spoke words of wisdom that have made a lasting impression on me. He said: "Remember that you can travel in only one direction at a time; therefore, you cannot go forward in life and mentally live in the past at the same time. You must give up the old for the new. Now forget the past. Go ahead, and with enthusiasm greet the new life that you have chosen." This constructive advice can be applied by anyone who is faced with changes in his life and has the desire to make the most of them. God has given to each man the power to turn his back intelligently on all conditions of the past and to go forward into new and interesting experiences that offer many opportunities for continued spiritual growth.

Life is meant to be progressive! It is an ever onward, upward, and Godward journey, a gradual spiritual unfoldment. The purpose in life for every man is to develop and to use his inherent mental and spiritual powers to the extent that he constantly receives greater illumination of Truth. To be spiritually illumined is to be consciously aware of one's relationship with God and to live consciously in the

realization of unlimited good. The greatest thing is for man to become consciously aware of his divine nature, to become willingly the open channel through which the Spirit of love and infinite wisdom finds expression. In numerous ways this will bless him and others, for it is the right use of God-given creative talents. Man is true to his higher self when he learns how to co-operate with the law of the universe. He then begins to live more graciously, as he attracts unto himself the blessings that rightfully belong to him. About man's creative gifts, Richard Lynch, in his book *Know Thyself,* has this to say: "Each man brings a gift into the world, a donation to its progress. Each is restless and unsatisfied until he has delivered his contribution. . . . Like a productive garden, man must yield his goodness for the benefit of others."

All of us have a responsibility that we owe to our Creator—to be the most perfect persons we know how to be, not only for our own spiritual unfoldment, but in order to help others in theirs. Jesus was always able to meet the demands that were made upon Him, for He was consciously aware of His divine contact with the inexhaustible supply of the universe. His faith was so steadfast and powerful that He had only to "ask," and He immediately received the perfect answer to every prayer.

As we go forward steadily in our pursuit of Truth, we attain a consciousness of love that is always coupled with a desire to share with others the blessings that we have received. It is a natural impulse to want to give when one has a deep, unwavering love for the Father of all creation. This noble

desire finds expression through a loving and generous attitude toward our fellow men. All who give lovingly, graciously, and reverently of their blessings receive accordingly. Jesus said: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." Paul had this to say about sharing: "The things, which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you."

To many who have love, faith, and courage to sustain and to guide them, the road of Truth will be a smooth one to travel. They shall move ever onward toward their goal of divine accomplishment, confident that every step is sure and certain. They shall be able to meet all aspects of life successfully.

Others may find the way difficult as they try to reach the fulfillment of their desires. There are times when their faith, courage, strength, and even their desires may be tested. However, experiences that challenge their capacities will help them to attain spiritual maturity. Then in a consciousness of greater love and wisdom they will awaken to the truth that they have dominion over all negative and limiting conditions. They will learn how to overcome all negative conditions through an understanding faith in God and the daily practice of communion with Him through prayer and meditation. When they attain the Christ consciousness they will make the greatest discovery of a lifetime, for they will find the eternal light of Truth! They will come face to face with reality, which will enable them to look be-

yond appearances. When they no longer judge life by "the look of things" they will attain divine knowledge and know that "to them that love God all things work together for good."

Have you noticed how a rose slowly yet gradually displays its inner beauty as one petal after another gently unfolds? Then, at the right time and in the right way, the rose, with all its natural, exquisite beauty, is in full bloom. Patience was necessary for this perfect unfoldment of the rose. So is infinite patience required in the gradual spiritual unfoldment of man. And the blessings revealed as the result of patience and an inner calmness bring forth a wonderful reward. When, with Paul, we are obedient to the heavenly vision that is within us, and we let the hidden splendor find perfect expression in and through us, we become consciously aware of our divine freedom; we then realize the infinite goodness of God. In the realization that "in him we live, and move, and have our being" we develop a feeling of unity with all the good that we have ever desired. Then we gradually become the radiant, intelligent, healthy, and successful persons that we have always wanted to be.

In a consciousness of love and gratitude we can continue to develop spiritually as our journey takes us forward into new realms of Truth. We develop genuine interest in others and are led to join those who have a like purpose in life. As we go our individual ways, let us remember that each of us has a divine pattern to fulfill. And this is accomplished through the love and wisdom of the Christ consciousness. Through Christ every human need is met.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, May 1, 1955

UNITY SUBJECT—*True Preparedness.*

INTERNATIONAL SUBJECT—*A Man of Faith and Action.*—II Chron. 17:1-7, 9; 19:4-7.

1. And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.
2. And he placed forces in all the fortified cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.
3. And Jehovah was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto the Baalim,
4. But sought to the God of his father, and walked in his commandments, and not after the doings of Israel.
5. Therefore Jehovah established the kingdom in his hand; and all Judah brought to Jehoshaphat tribute; and he had riches and honor in abundance.
6. And his heart was lifted up in the ways of Jehovah: and furthermore he took away the high places and the Asherim out of Judah.
7. Also in the third year of his reign he sent his princes, even Benhail, and Obadiah, and Zechariah, and Nethanel, and Micaiah, to teach in the cities of Judah;

9. And they taught in Judah, having the book of the law of Jehovah with them; and they went about through-

out all the cities of Judah, and taught among the people.

4. And Jehoshaphat dwelt at Jerusalem: and he went out again among the people from Beer-sheba to the hill-country of Ephraim, and brought them back unto Jehovah, the God of their fathers.

5. And he set judges in the land throughout all the fortified cities of Judah, city by city,

6. And said to the judges, Consider what ye do: for ye judge not for man, but for Jehovah; and *he is* with you in the judgment.

7. Now therefore let the fear of Jehovah be upon you; take heed and do it: for there is no iniquity with Jehovah our God, nor respect of persons, nor taking of bribes.

GOLDEN TEXT—*Deal courageously, and Jehovah be with the good.*—II Chron. 19:11.

SILENT PRAYER—*I seek to keep the right uppermost in my mind so that it may prevail in my actions.*

The thought of judgment as an idea in Divine Mind is emphasized in this lesson on Jehoshaphat. An abstract idea becomes an actuality as we incorporate it in consciousness and make it a distinguishing feature of our character.

The clearness and completeness of man's conception of justice vary with the individual and the age in which he lives. In the beginning of recorded history this conception of justice was low. Cain slew his brother Abel and felt justified in denying knowledge of Abel's fate. The necessity of shouldering responsibility for one's acts is fundamental. No abstract conception of justice is possible to man otherwise.

The race conception of justice is still comparatively low. Nations once openly waged war for

gain. Now most of them attempt to justify their conduct in starting war. Subterfuge, falsehood, and pure fiction are sometimes resorted to with great show of simplicity, when motives are patiently quite different from those declared; but declared they must be under the modern code.

Individuals, like nations, now seek to justify their acts, thus acknowledging a sensitiveness to public opinion that has not always existed. To be acknowledged right is a deep-seated desire in man. When the race evolves a desire to be right for right's sake, regardless of appearances, a long stride will have been taken toward the idea of justice in Divine Mind.

Jehoshaphat strengthened his inner nature and protected himself from outside influences. The "forces in all the fortified cities of Judah" and the "garrisons in the land of Judah, and in the cities of Ephraim," represent strong, positive thoughts trained and set as a watch over man's will. This is the best preparation that anyone can make against disrupting influences.

When the desire of the heart is to know and to do what is right, the entire subconsciousness is harmonized with the divine idea of judgment and rectitude. The subconscious forces are purified by this inner harmony.

True preparedness to live a life of conscious rectitude in harmony with divine ideas comes about through education. Man's thought forces are systematically trained by being submitted to his natural religious forces. Natural religious forces are powerful incentives to right action, a consideration worthy

of being weighed by those who compile courses of study for the young. The custom of late years has been to omit religious training from courses of study in the public schools, leaving such training to church schools or to instruction received in churches. The noticeable increase in crime among the younger generation today is partly a result of this omission. The portrayal of crime on the screen, radio, and television has been a second factor contributing to the miseducation of youth. Since the educational value of these media is great, too much care cannot be taken in the choice and presentation of material that appeals to the young.

Peace is the work of education taking effect in the subconscious realm of the mind. If "by the fear of Jehovah men depart from evil," this wholesome fear must follow upon education in mental, moral, and spiritual rectitude. Jehoshaphat thus receives tribute from the surrounding peoples, and his kingdom remains at peace.

The essential teaching of this lesson is that the establishment of judgment in the inner forces of the consciousness, through the I AM, overcomes all adverse ideas in the organism and contributes greatly toward peaceful and harmonious expression in both mind and body. Even the purely physical forces, and all forces that are usually considered unproductive, render tribute to the good through the general harmonizing effect of judgment established in principle.

QUESTIONS

1. What does the name Jehoshaphat mean? What is the theme of this lesson concerning him?

2. What just reward to man follows upon his acknowledgment of responsibility for his acts?
3. How does the desire to be right for right's sake affect man's understanding of Truth?
4. Explain the part played by education in preparing man to obey the higher law.
5. Can peace come about through education?
6. What is the essential teaching of this lesson?

Lesson 6, May 8, 1955

UNITY SUBJECT—*Honoring Jehovah with Our Substance.*

INTERNATIONAL SUBJECT—*Financing God's Work.*
—II Chron. 24:4, 8-14.

4. And it came to pass after this, that Joash was minded to restore the house of Jehovah.

8. So the king commanded, and they made a chest, and set it without at the gate of the house of Jehovah.
9. And they made a proclamation through Judah and Jerusalem, to bring in for Jehovah the tax that Moses the servant of God laid upon Israel in the wilderness.
10. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.
11. And it was so, that, at what time the chest was brought unto the king's officers by the hand of the Levites, and when they saw that there was much money, the king's scribe and the chief priest's officer came and emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in abundance.
12. And the king and Jehoiada gave it to such as did the work of the service of the house of Jehovah; and they hired masons and carpenters to restore the house of Jehovah, and also such as wrought iron and brass to repair the house of Jehovah.

13. So the workmen wrought, and the work of repairing went forward in their hands, and they set up the house of God in its state, and strengthened it.

14. And when they had made an end, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of Jehovah, even vessels wherewith to minister and to offer, and spoons, and vessels of gold and silver. And they offered burnt-offerings in the house of Jehovah continually all the days of Jehoiada.

GOLDEN TEXT—*Bring sacrifices and thank-offerings into the house of Jehovah.*—II Chron. 29:31.

SILENT PRAYER—*I deal honorably with God and with all men.*

The question of wise distribution is closely related to the matter of filling God's treasury. To whom shall we give, and when, are questions quite important. There are several truths that may be considered in this connection, but then each person finds it necessary to trust the Spirit of wisdom in his own heart since there are no rules or precedents that one can follow in detail. This is as it should be, for it keeps individual judgment, faith, love, sympathy, and will alive and active. Yet a careful study of the underlying laws of spiritual giving will help one to exercise these divine faculties as they should be exercised. If we follow the Spirit of wisdom, we shall not give to anything that is contrary to the teaching of Jesus Christ. But we shall spend every penny in furtherance of the good news of life, which He proclaims, and in promotion of the brotherhood of man, which it is His mission to establish on earth among all those who become sons through Him.

True spiritual giving rewards with a double joy: first, that which comes with the laying of the gift upon the altar or in the Lord's treasury; then, the joy of sharing our part of God's bounty with others. One of the blessings is the satisfying knowledge that we are meeting the law and paying our debt of love and justice to the Lord. Another is the joy of sharing the Lord's bounty. Justice comes first, then generosity.

Our responsibility in partnership with God is to give our hearts in love. We may tithe of our wealth without measure, but it is the gift of our love that truly blesses. Our wealth returns to the Giver His own; our love is the gift of our free will returning to do the will of God. It is not so much the giving of the tithe as the attitude in which it is given that blesses both the giver and the receiver. Tithing simply to free our minds of this obligation means little. Such tithing yields indifferent results. As planting of seed without attention to cultivation brings small increase, so does tithing from a sense of obligation without the impetus of love.

Tithing is an exercise to use the gifts of God in such a manner that they will bear fruit. We can prove that the giving of the tithe brings a greater increase than the personal use of any money that passes through our hands. What would we think of a farmer who expected a harvest without first planting the seed? Yet many persons apparently expect God's blessings without giving Him their hearts. Tithing is a practical way of planting the seed that yields a certain increase.

The law of compensation teaches us to return

full value always. All the laws of life operate, in accord, toward the end of establishing perfect balance on all planes of our existence. If we do not consciously endeavor to give full value always for what we receive, the subconscious action of our minds always moves toward the establishing of balance at some time, in some way. The sooner we learn to discharge our just obligation as we progress daily, the sooner we shall find ourselves established in more harmonious, better-balanced ways of living.

We accept gladly of God, but we are prone to forget that there is something justly due Him from us. When making a demonstration we are accepting God's law working in our behalf. When the demonstration is completed we must pay what is justly due to God if we would deal honorably with Him. One of the necessary ways of establishing ethical conduct toward God is the practice of tithing. The tither is obeying the injunction,

"Honor Jehovah with thy substance,
And with the first-fruits of all thine increase."

To honor the Lord with our substance is to render *inner* service: to acknowledge His presence in prayer, praise, and silent worship. To honor Him with the first fruits of our increase is to render *outer* service: to give a just portion of the supply we demonstrate to the maintenance of His work here on earth.

Rightly understood, tithing is a form of worship. True prayer must include acknowledgment. There is no surer way of acknowledging God as the source of supply than the actual giving back to God of a portion of all that we have received from Him. We may acknowledge God as our source of supply in

silence and in words and still not actually show our faith before we put this acknowledgment into action. The only way to go into action on any belief is to express it in tangible form. Tithing is really the outer aspect of the threefold nature of worship—prayer, praise, giving. To be prayerful, praiseful, and bountiful in giving is truly to worship.

QUESTIONS

1. What are the rewards of true spiritual giving?
2. What is our responsibility as a partner with God?
3. Toward what end do the laws of life operate?
4. How may we achieve a more harmonious way of life?
5. Differentiate between the rendering of *inner* and *outer* service to the Lord.
6. How do we best acknowledge God as the source of our supply?

Lesson 7, May 15, 1955

UNITY SUBJECT—*Pride.*

INTERNATIONAL SUBJECT—*Reverence for Sacred Things.*—II Chron. 26:3-5, 16-21.

3. Sixteen years old was Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: and his mother's name was Jechiliah, of Jerusalem.

4. And he did that which was right in the eyes of Jehovah, according to all that his father Amaziah had done.

5. And he set himself to seek God in the days of Zechariah, who had understanding in the vision of God: and as long as he sought Jehovah, God made him to prosper.

16. But when he was strong, his heart was lifted up,

so that he did corruptly, and he trespassed against Jehovah his God; for he went into the temple of Jehovah to burn incense upon the altar of incense.

17. And Azariah the priest went in after him, and with him fourscore priests of Jehovah, that were valiant men:

18. And they withstood Uzziah the king, and said unto him, It pertaineth not unto thee, Uzziah, to burn incense unto Jehovah, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from Jehovah God.

19. Then Uzziah was wroth; and he had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy brake forth in his forehead before the priests in the house of Jehovah, beside the altar of incense.

20. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out quickly from thence; yea, himself hasted also to go out, because Jehovah had smitten him.

21. And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, being a leper; for he was cut off from the house of Jehovah: and Jotham his son was over the king's house, judging the people of the land.

GOLDEN TEXT—*Jehovah is in his holy temple: let all the earth keep silence before him.*—Hab. 2:20.

SILENT PRAYER—*"I can of myself do nothing." "The Father abiding in me doeth his works."*

The lifting up of the heart, except where it is lifted up "in the eyes of Jehovah," as in the case of Jehoshaphat, results in pride and ill-considered conduct. It was so in the case of Uzziah, whose name means "Jehovah is strength," and whose full name,

Azariah, means "help of Jehovah." Kings represent ruling faculties of the mind in the body consciousness.

Religious pride is an old sin besetting man. Uzziah was proud of his record of doing right. To be proud of the performance of one's religious duties is to center attention on the self instead of on God. Self-forgetfulness comes only as man lifts up his heart in the ways of Jehovah. Jesus said, "I, if I be lifted up from the earth, will draw all men unto myself." When attention is drawn to the Christ in man and not to the man himself, personal pride is not cultivated. Spiritual ideals are truly revealed. To excel in whatever one does is admirable, but to desire to excel for the sake of excelling is not admirable.

When the personal will is given free rein it tends to become autocratic and dictatorial. The divine right of kings, once unquestionably acknowledged, gave the will unlimited scope. Nevertheless, Uzziah's strength was on the side of righteousness and good judgment as long as he had the counsel of Zechariah, whose name signifies "spiritual consciousness." Zechariah "had understanding in the vision of God," but no suggestion came from him that Uzziah burn incense to Jehovah.

The burning of incense symbolizes transmutation of the finer essences of the body into radiant spiritual substance. Paul calls the organism of permanent character that results from the transmuting process the "celestial" body. None but those who are in spiritual consciousness and possessed of true understanding can take part in transmutation.

Among the Israelites, the priests, chosen from the Levites and consecrated for the work, were the only ones allowed to burn incense before Jehovah. Jeroboam, who was of the tribe of Ephraim, burned incense to gods of his own making, an act that was accounted sinful presumption in addition to being idolatrous.

The royal prerogative for man is so to control his will as to keep his faith in God in the ascendant, to be humble in his personal judgment and in the exercise of power except as he exercises it intuitively. To seek Jehovah is to look to the highest for illumination and guidance in all that one does. "As long as he sought Jehovah, God made him to prosper."

King Uzziah (Azariah) and his reign are referred to in the 15th chapter of II Kings. The high priest who challenged his right to offer incense to Jehovah was also named Azariah, and eighty other priests stood with him in his effort to prevent the king from usurping the duties of the priesthood. The priest Azariah signifies the quality of spiritual strength, a quality that is not rightly amenable to the personal will. Spiritual strength in man should direct him in the expending of his own physical strength.

Moffatt's translation of verses 15 and 16, in part, is as follows: "His [Uzziah's] fame spread far, for he was wonderfully helped in attaining power. But when he attained power, he became haughty, and that ruined him." Everyone has seen the same thing occur to men or women in other walks of life and knows how true it is that pride in performing one's

religious duties neutralizes all worship. "Verily I say unto you, They have received their reward," Jesus said of the hypocrites who sounded a trumpet before them in the synagogues and in the streets that they might receive glory of men instead of the blessing of God.

Pride leaves nothing worth having in its wake. Its effects are undesirable in both a physical and a spiritual sense. Thwarted, it induces anger, the effects of which are very often violent in the extreme. Uzziah's anger was so intense that it caused leprosy to break out on his forehead. We are not told how long he lived after this occurred, but we know that he was a leper until the day of his death.

Leprosy symbolizes substance so separated from the great central source of life that it has lost its vitality. The disease is sometimes described as "living death." The leper is shut away from normal intercourse and lives an isolated life. Silent prayer and meditation would be possible in such a case and healing through them, but it does not seem to have come to pass with Uzziah. Solitude, strangely enough, is found also in the name of the son who reigned in his stead after he was stricken with leprosy. The name Jotham means "Jah is solitude."

QUESTIONS

1. How are self-forgetfulness and freedom from pride attained?
2. What is the meaning of the name Uzziah?
3. Explain the symbology of the burning of incense.
4. How does thwarted pride manifest itself?
5. What are some of the physical effects of anger?
6. Of what is leprosy a symbol?

Lesson 8, May 22, 1955

UNITY SUBJECT—*From Materialism to Spiritual Consciousness.*

INTERNATIONAL SUBJECT—*A Ministry of Reconciliation.*—II Chron. 30:1, 6-13.

1. And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of Jehovah at Jerusalem, to keep the passover unto Jehovah, the God of Israel.

6. So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto Jehovah, the God of Abraham, Isaac, and Israel, that he may return to the remnant that are escaped of you out of the hand of the kings of Assyria.

7. And be not ye like your fathers, and like your brethren, who trespassed against Jehovah, the God of their fathers, so that he gave them up to desolation, as ye see.

8. Now be ye not stiffnecked, as your fathers were; but yield yourselves unto Jehovah, and enter into his sanctuary, which he hath sanctified for ever, and serve Jehovah your God, that his fierce anger may turn away from you.

9. For if ye turn again unto Jehovah, your brethren and your children shall find compassion before them that led them captive, and shall come again into this land: for Jehovah your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

10. So the posts passed from city to city through the country of Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorn, and mocked them.

11. Nevertheless certain men of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12. Also upon Judah came the hand of God to give them one heart, to do the commandment of the king and

of the princes by the word of Jehovah.

13. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great assembly.

GOLDEN TEXT—*Jehovah your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.*—II Chron. 30:9.

SILENT PRAYER—*I gain spiritual consciousness by giving my thought to the things of God.*

In the study of things pertaining to religion we should keep in mind the three activities of consciousness—spiritual, psychical, and physical. The spiritual is the realm of absolute principles; the psychical, the realm of thought images; and the physical, the realm of the manifestation of both principles and thoughts. The well-balanced, thoroughly developed man, of whom Jesus is the type, comprehends and consciously adjusts himself to spirit, soul, and body as a whole and thereby fulfills the law of his being. These are the symbolical "three days" of the resurrection of the Son of man. Those who are on the way to this attainment have various experiences, which are symbolically set forth in the Scriptures.

The Children of Israel, at the period with which this lesson deals, were in a state of general idolatry, drunkenness, oppression, and widespread neglect of true religious worship. The brazen altars of Baal had been set up in the sacred Temple. The people were following the physical and material instead of the spiritual, and as a result national weakness was everywhere apparent. They were paying heavy yearly tribute to the Assyrians to keep peace with them

and were taxed beyond endurance. Such a condition, in degree, arises in every age in which materialism is allowed to crowd out of mind consideration of spiritual things. Our own seemingly materialistic age gives comparatively little thought to religion. Everyone who has lost sight of the true God and is swamped in materiality may study this text with profit.

Those who are strong in I AM power have at hand the remedy for the evils here described. Hezekiah's name means "Jehovah has strengthened." Human strength is too weak to carry out complete reforms; but there is a King who receives His strength from God, and His name is Jehovah, the supreme I AM expressed in man. As Jesus, in working His miracles of increase, always began with what was at hand as a nucleus, so we must begin the cleansing process of the mind and body. It required many days to carry out the unclean things that were in the Temple. So it may require many efforts on our part to purify our minds and bodies sufficiently to enable us to enter into the right spirit to do the regenerative work before us. There are some who think it necessary to cleanse only the mind, leaving the body to take care of itself. But Truth reveals that we must fulfill the law of purity on all three planes of being. Whoever defiles his body with impure thoughts, lustful passions, or unfit food will find his progress retarded at some point. All the forces of the mind and body must be harmonized. "The thing was right in the eyes of the king and of all the assembly." Only when such harmony is gained can the I AM succeed in its restorative work.

We realize that the eternal Spirit is without variableness or shadow cast by turning. Therefore, if we would be relieved of all our distresses, we know that it is we who must turn toward the true values and cease to treasure material thoughts and things. "Turn again unto Jehovah . . . that he may return to the remnant that are escaped of you out of the hand of the kings of Assyria. . . . For if ye turn again unto Jehovah, your brethren and your children shall find compassion before them that led them captive, and shall come again into this land: for Jehovah your God is gracious and merciful, and will not turn away his face from you, if ye return unto him." One turning is sufficient; namely, the turning that we ourselves take in our own heart. The good that follows overflows our own life and influences the lives of all who are related to us by the bond of love. God is the same yesterday, today, and forever, and all men who seek Him faithfully find Him available and are assured that He is sufficient to their every need.

Our work as Christians is to dedicate ourselves unreservedly to the development of our inmost nature, until it becomes the outmost. True self-expression is learned by entering into the sanctuary of God and there aspiring toward God in the cause of Truth. When, because of a sincere desire for spiritual things, man lifts up his mind, he experiences a freeing of all the forces of the body, and a rejuvenating process begins. Then there is rejoicing in the whole man, and he praises the Lord. When man gains this blessed realization the Lord hears his voice, and his prayers ascend "even unto heaven."

QUESTIONS

1. Define the threefold activity of consciousness.
2. Does the study of religion rightly influence all three departments of man's life?
3. Explain the "three days" of the resurrection of the Son of man.
4. Name some of the underlying causes of weakness in a nation or a people.

Lesson 9, May 29, 1955

UNITY SUBJECT—*Demonstrating the Power of Spirit.*

INTERNATIONAL SUBJECT—*Resources for Life's Crises.*—II Chron. 32:1-8, 32-33.

1. After these things, and this faithfulness, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fortified cities, and thought to win them for himself.

2. And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

3. He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they helped him.

4. So there was gathered much people together, and they stopped all the fountains, and the brook that flowed through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5. And he took courage, and built up all the wall that was broken down, and raised *it* up to the towers, and the other wall without, and strengthened Millo *in* the city of David, and made weapons and shields in abundance.

6. And he set captains of war over the people, and gathered them together to him in the broad place at the gate of the city, and spake comfortably to them, saying,

7. Be strong and of good courage, be not afraid nor

dismayed for the king of Assyria, nor for all the multitude that is with him; for there is a greater with us than with him:

8. With him is an arm of flesh; but with us is Jehovah our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

32. Now the rest of the acts of Hezekiah, and his good deeds, behold, they are written in the vision of Isaiah the prophet the son of Amoz, in the book of the kings of Judah and Israel.

33. And Hezekiah slept with his fathers, and they buried him in the ascent of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honor at his death. And Manasseh his son reigned in his stead.

GOLDEN TEXT—

Our help is in the name of Jehovah,
Who made heaven and earth.

—PSALMS 124:8.

SILENT PRAYER—*I rely on the Spirit of God within me to cope with my problems.*

According to The Proverbs, "In the multitude of counselors there is safety"; or, as the modern saying expresses it, "There's safety in numbers." This material philosophy is in direct contradiction to the experience that comes to one by way of spiritual Truth. Mere numbers, lacking the power of spiritual conviction, are of little importance; whereas, the faith that one's efforts are reinforced by the power of the Most High brings invincible courage.

The material consciousness is a deceptive guide. Those who trust in material things for help, who rely on mere physical agencies to carry them through

difficulties are doomed to disappointment. He who would realize true strength and power to bring his good to pass must keep in mind the highest concept of the spiritual life within himself.

Things material are expendable and become obsolete. But the source of the ideas from which they come is inexhaustible. They are an outpicturing of divine substance. They are not evil but that which is a manifestation of ideas appropriated from Divine Mind. It is when man forsakes the guiding light of God that material things can become evil for him. It is then that man may indulge, to excess, his sense of pleasure from the material.

We stumble when we come upon a situation with which we are incapable of dealing. Usually, we try first to meet it in our own strength, but we find this insufficient to our need. Our age, in common with all other ages in history, is filled with unsolved problems and half-worked puzzles. Until man finds the solution to these problems, until he fits all the pieces together in the puzzle of existence, he will have no real understanding of his own destiny. Full understanding cannot be gained through material channels, for these are merely by-products of the higher nature of man.

When we begin to demonstrate the power of Spirit in our lives, we realize the relationship between spiritual and material things. Silver and gold that we have earned by the work of our hands no longer are our idols. We still work with our hands, because we realize that in such labor there is a blessing we cannot afford to let escape us. But we trust God to keep us, and not the work of our hands, be-

cause our minds are stayed on Him, not on materiality.

Conscious spiritual strength is one of man's chief assets for living victoriously. Like every other force, it is subject to law. It is not a will-o'-the-wisp, here one moment and gone the next. It is constant and predictable. It can be developed, and its law is expressed in the blessing that Moses pronounced upon Asher: "As thy days, so shall thy strength be." In other words, one's strength is determined by one's manner of living. He who keeps the law of life is strong and retains his strength. He who violates that law loses strength or fails to develop it.

In our scriptural reading today we find Hezekiah faced with a national crisis, but we see the divine resources available to him as he turned to God for help in meeting this crisis. "And he . . . gathered them [the people] together to him . . . saying, Be strong and of good courage . . . for there is a greater with us than with him . . . with us is Jehovah our God to help us." Hezekiah chose to employ spiritual weapons in preference to force, and his method was not without a certain measure of success. It appealed to those whose minds were open to unselfish motives.

For the individual, this lesson is one of I AM power. Jehovah is the supreme I AM expressed in man, and the I AM is represented by Hezekiah, the reformer, who led the idolatrous people of Judah back to the worship of Jehovah. Through the right use of the I AM, man leads his thoughts back to spiritual consciousness, regardless of how deeply involved in the physical or psychical consciousness he

may be. When a man is strengthened by Jehovah he is inspired to rise above physical consciousness and is not satisfied with the half-truths of the psychical realm. He sets to work resolutely to clear mind and body of all vestiges of idolatry, impurity, and self-seeking.

It is true that to the casual observer or thinker the material forces appear more powerful than the spiritual. When we attempt to live an independent spiritual life in the face of apparently unconquerable material forces, the material forces come down on us "like the wolf on the fold." But the forces of the invisible and all-powerful formless One are brought into action through meditation, faith, and prayer, and materiality loses its hold upon us. We become free in mind, body, and soul. And when we have achieved this freedom, we know ourselves to be sons of God.

QUESTIONS

1. Is our greatest safety in numbers or in the One?
2. What is the cause of stumbling? What is the remedy?
3. What determines one's strength? How is it conserved?
4. What represents the I AM in this lesson? How can the teaching be applied by us?
5. How are the forces of the invisible and all-powerful One brought into action?

It is because we underrate thought, because we do not see what a great element it is in religious life, that there is so little of practical and consistent religion among us.—CHAPIN

Silent UNITY

The Christ Mind active in my consciousness fills me with divine wisdom and understanding.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I BEGAN TO SUFFER with an excruciating backache, which actually seemed to be about the entire middle of my body. I prayed every day and saw a doctor repeatedly, with only slight temporary relief. One day I decided to write for your blessed help. Two days later I suddenly seemed to lose my pain, to feel brighter, and to have a general sense of feeling better all over. Laying my hand on my back, hardly believing, I twisted, stooped, and bent over. For once I was free of pain. The realization astonished me. I figured it might have been possible that my letter was in your hands and the very contact had already seemingly produced a miracle. I immediately gave thanks to God for His help and to Silent Unity.—*H.G.P., Florida.*

MY HEARTFELT THANKS to you for the help that came to me recently through your prayers. I wrote you about a stubborn allergy that had persisted for several weeks and which was about to keep me from taking a long-planned trip with my family. The condition cleared soon after I wrote you. I shall ever be grateful for your help.—*Mrs. C.H., New York.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Katheryn Jarvis, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E Oak
Phoenix—Harold Irving, 213 N 1st ave
Tucson—Chas Smith, YMCA

ARKANSAS

Little Rock—Mildred Brown, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty, 1009 Cordova, Magnolia Arcade
Cambria—A Williams, Derby & Warwick
Canoga Park—Mary Hider, 7429 Canoga
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nicholls, 13 W H st
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 3979 Tilden
Escondido—Lola Mays, 143 W Grand
Fontana—H P Nicholls, Community church
Fresno—Alice Stokes, 171 Blackstone
Glendale—Clifford Carpenter, 236 So Brand
Hermosa—Winifred Dietz, 77 17th
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 4004 La Crescenta
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 1423 W 68; Helen Mouton, 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Carrie Love, 1510 W Jefferson
Modesto—Alma Ladd, 201 Eye
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, 6169 Southside
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, K P hall, 115 N Tremont
Pasadena—Max & Frances Flickinger, 293 N Euclid
Pomona—C L Tuntland, 249 W Monterey
Redlands—H P Nicholls, 640 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, 4553 North ave
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 26 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
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Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
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Stockton—Grace & Laurance Swannell, 48 W Poplar
Taft—Della Shutts, 631 North
Van Nuys—Vera Stenen, 5745 Woodman; Rose Schneider, 14440 Hamlin
Ventura—Wm. Noonan, 2095 Poli
Visalia—Alice Stokes, Johnson hotel
Vista—Sonja Samiran, 504 S Sante Fe
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Adelyn Thomas, 103 S Friends
Yucaipa—Unity, Woman's Club

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Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, No 12th
Pueblo—Edith Wilshire, YWCA

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Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

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Wilmington—Adelaide Cotter, 13 E 14

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Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Lucy Stringer, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Meyers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 211 Morse arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax

Lakeland—Dan Gunderson, 421 E Park
Lake Worth—Maud Guitteau, 908 Lucerne, room 4
Miami—John Baughman, 412 NE 22 st
Miami Beach—May Stoiber, 5501 Pine Tree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Women's club
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

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Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

ILLINOIS

Alton—Elise Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gordon, 4307 S Mich; John Johnson, 1650 S Central Park
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Unity, Hotel Byers
Peoria—Eva Conover, Woman's club, 301 N Madison
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

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Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
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IOWA

Des Moines—Chas Roth, 3118 Grand
Sioux City—Grace Dickhaut, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Plouts, Jayhawk hotel
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KENTUCKY

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Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 526 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

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Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Unity, Woman's league
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Unity, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Jackson—Unity, 400 S Jackson
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 71½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy
Saginaw—Michael Giannuzzi, Woman's club
St Clair Shores—Eve Edeen, 23462 Jefferson

MINNESOTA

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Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Wm Helmbold, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

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Bozeman—Mary Wessel, 103½ Bridges Arms

Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 ave S
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Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Benzell hotel, 456 Broad
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 1 Ash
Ithaca—Russell Kemp, 436 N Geneva
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Estates—Adele Woodruff, 53 Mineola
Schnectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marion Hoagland, 1913 5th ave
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, 254 Martine

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Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Mansfield—Unity, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Wm Fischer, 156 High NE
Youngstown—Wm Fischer, Home Sav & Loan bldg

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Bartlesville—Ruth Jacques, 1101 Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 25 E 19; Etta Martin, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Marian Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Unity, 517 McCallie
Memphis—Hassell Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Dale & Donna Newsum, Scanlan bldg; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B Ave M
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—E MacPherson, 2701 Rockerfeller ave
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald O'Connor, Arcade bldg; Ella Peterson, 1251½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Mercer—Ella Bierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North;

Emma Terrien, 634 W Wisconsin
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 623 Main E
London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, 2132 Tupper
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Unity, Murray bldg, Pitt st W
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

FRANCE

Paris—Gabrielle Nahas, 93 Rue Truffant

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finland; Shigeharu Uchida, 2997, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

You and Your Child

By Zelia M. Walters

"I know quite well how trying children can be," writes Zelia M. Walters in *You and Your Child.* "I also know that children can be helped . . . and can be led to want to do right."

In this book one of Unity's most popular writers presents many practical ideas to be used in giving children the Truth approach to life. "Prayer as a habit may seem a somewhat mechanical thing in the early years," she tells us. "But even a small child can learn to pray. . . . If you foster this prayer habit through the years when he is small enough to kneel by your side, you may be sure it will go with him through times of doubt and stress."

Mrs. Walters deals with specific problems, but does not attempt to lay down fixed rules, believing that each child should be treated as a separate individual. Her suggestions result from her long association with children in school, in her home, and in her welfare activities.

(*You and Your Child* is $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again	$1.00
	Doctor Houston Speaking	1.00
	Favorite Unity Radio Talks	1.00
	God a Present Help	1.00
	God Is the Answer — *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth — *German, English*	1.00
	Lessons in Truth — *English, Italian German, Spanish, Russian, French, Dutch*	1.00
	More Wonderful You, A	1.00
	Myrtle Fillmore's Healing Letters	1.00
	New Ways to Solve Old Problems	1.00
	Peace Begins at Home	1.00
	Prove Me Now	1.00
	Story of Unity, The	1.00
	Things to Be Remembered	1.00
	Whatsoever Ye Shall Ask	1.00
	You and Your Child — *French, English*	1.00
For Healing	Christian Healing — *German, English*	1.00
	Divine Remedies	1.00
	Jesus Christ Heals	1.00
	Truth Ideas of an M.D.	1.00
	You Can Be Healed — *Swedish, English*	1.00
For Prosperity	Both Riches and Honor — *French, English*	1.00
	Prayer in the Market Place	1.00
	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
	Working with God	1.00
For Inspiration	Best-Loved Unity Poems	1.00
	Be of Good Courage	1.00
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father	1.00
	Mightier than Circumstance	1.00
	Prayer Changes Things	1.00
	Sunlit Way, The	1.00
For Devotion	Effectual Prayer	1.00
	Holy Bible, American Standard Version	6.50
	Keep a True Lent	1.00
For Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Have We Lived Before?	1.00
	Know Thyself	1.00
	Let There Be Light	2.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	1.00
	Mysteries of John	1.00
	Selected Studies	1.00
	Talks on Truth	1.00
	Teach Us to Pray — *French, English*	1.00
	Twelve Powers of Man, The	1.00
	What Are You?	1.00
For Children	Adventures of the Seven Spartans	1.00
	Barky's New Home	1.00
	Barky and His Friends	1.00
	Crybaby Kangaroo	1.00
	Jet's Adventures	1.00
	Jet and the New Country	1.00
	Jet's Choice	1.00

Greeting Booklets

Be at Peace	.10	Land Is Bright, The	.10
For Thy Benediction	.10	Mental Equivalent, The	.10
Gift of Immortality, The	.10	Recipes for Living	.10
God Bless Your Birthday	.10	Sanctuary	.10
Great Helper, The	.10	Stream of Life, The	.10
Holy Bread	.10	Where I Am King	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS *from* UNITY

Need for Ministerial Students at Unity

The world needs spiritual ideas. To meet this need, the world needs spiritual leaders —men who are ready to dedicate their lives, their energies, and their talents to the service of God and the helping of others.

If you are such a man, you may be interested in the Ministerial Training Program conducted by Unity School of Christianity to prepare men to be Unity ministers and teachers. There is no more purposeful life than that of a Unity minister.

This training is open to qualified men over twenty-five years of age who have a deep desire to serve God and to help others. They must be capable typists, because they are employed during their training in Silent Unity (a wonderful training in itself.)

If you are interested and qualified, write for information to:

The Ministerial Training Program, Unity School of Christianity, Lee's Summit, Missouri.

"I Wish Every Teacher Would Get One"

A teacher from North Carolina writes:

"Your *Unity Sunday-School Leaflet* has been such a help to me in many ways, especially in my Sunday-school class. My pupils just love the stories of Frank and Frankie. The *Leaflet* is so wonderful that I wish every teacher would get one."

A great many of our friends are finding the *Unity Sunday-School Leaflet* helpful in teaching Sunday school, in training children, and in helping young people of junior-high and high-school age to interpret and to use the Bible in their lives.

The *Unity Sunday-School Leaflet* is mailed monthly in packages containing a *Leaflet* for each Sunday and one "Teachers' Section" covering the entire month's lessons. A year's subscription for the *Unity Sunday-School Leaflet* is priced at $1.

Spanish Daily Word *in Third Issue*

Since Unity School began publishing *Daily Word* in Spanish in March of this year, many Spanish-speaking persons have joined the list of those who receive *Daily Word's* help each day.

The Spanish edition of *Daily Word* is entitled *La Palabra Diaria* and is printed at Unity headquarters. This edition each month has the same colored cover as its English counterpart, and the daily lessons, articles, and poems are translated from the English text, so that those who read *Daily Word* in Spanish receive the same messages that the English edition contains.

A year's subscription for *La Palabra Diaria* is priced at $1, as is the English edition.

If you know someone who speaks Spanish and who would like *La Palabra Diaria*, you may order it from Unity School of Christianity, Lee's Summit, Missouri.

May Term Reservations Are Due

The May term of the Unity Training School begins May 23 and continues through June 17; so if you are planning to come to Unity Village for this term, you should send in your registration immediately.

Included in the May term are classes taught by Fannie A. Baldwin, Osla Sehrt Jones, Carol Marie Guental, Elizabeth Sand Turner, Jimmy Narr, Donald A. O'Connor, Rae Swanson, Dorothy M. O'Connor, Mary Gladys Adams, Martha Smock, Herbert J. Hunt, and Alma M. Morse. Subjects of these classes are: Basic Bible, Old Testament; Bible Interpretation, New Testament; *Lessons in Truth; Talks on Truth; Christian Healing;* Center Ministry: Organization and Operation (a closed class); Public Speaking; Center Ministry: Ideals and Ethics (a closed class); Spiritual Counseling; Healing Practice (a closed class); Preparation and Presentation of Sermons; and Highlights of Church History.

For a *Prospectus* and registration blank, write to the

Unity Training School, Unity School of Christianity, Lee's Summit, Missouri.

Coming Next Month in UNITY

What should we concern ourselves with as we go about our daily lives? Money? Personal appearance? Health? In her article "The One Concern—Spiritual Dignity," appearing in June UNITY, Esther Freshman recalls Jesus' advice to seek "first his kingdom, and his righteousness." She says: "Jesus tells us that man was not put on earth to scramble for existence. He was put on earth to live in dignity, to have dignity of spirit."

In illustrating spiritual dignity, the author relates the experience of Helen M——, whose world nearly fell apart when, after many years of apparently happy marriage, her husband asked for a divorce. Helen learned to form a new life of beauty and happiness based on service to others, sharing her spiritual dignity with those who needed her.

A second example is that of Ann, a colored woman who earns her living by cleaning other persons' homes. Of her the author says: "She is still one of the wealthiest women I know, because she is always able to give. . . . She is always gifting others with kindness, with comfort, with strength to continue, with God's love."

You are sure to receive special inspiration from "The One Concern—Spiritual Dignity," appearing in next month's issue.

Good Business *Series Begins This Month*

The problem of easing tension is important to many of us in our busy lives, whether we are aware of it or not. Learning to relax can help us in many ways—in our business dealings, in our social contacts, and in our home lives.

The new series of articles beginning in *Good Business* magazine this month is sure to be helpful along this line, for it is entitled "Talks on Transforming Tension." This series was written by Esther Freshman and includes six articles in all, each giving many especially helpful ideas. " 'Rest a While' " is the title of the first article of the series, which appears in the May issue of *Good Business*. The subscription price of $1 will bring you twelve helpful issues of this popular maga-

zine. You may order your subscription from your local Unity center or direct from Unity headquarters.

May Stories for Boys and Girls

Derbyshire, England, is the setting for the story "The Porcelain Lady," by Seth Harmon, appearing in May *Wee Wisdom*. The central character is Midge, a little orphan girl, who earns her livelihood by doing housework in a lovely big home. In England spring is the time for cleaning soot from the chimneys, and there is a chimney sweep in this story, too.

Another interesting story in this issue is "Vacation Week End," by Adele Haberlein. In this tale Peggy Pierson and Nelena Taylor come from the city to spend the week end with their school chum Beth Elliott. Riding in a pony cart and unharnessing the ponies are among the new experiences that the two city girls have. The visit puts an unexpected burden on Beth, as her parents are called away at the last moment. She learns a great deal about being a hostess, and her guests learn about being entertained, too.

Wee Wisdom contains many more features to interest boys and girls and to help them build sound, healthy characters. *Wee Wisdom* teaches children about God and how to work with Him. It is published every month and will come for a whole year for only $2.

Young Adults' Retreat a New Feature

A new event will be held at Unity Village from July 9 to July 14—the Young Adults' Retreat, for young men and women between the ages of 21 and 30. Young people wishing to attend do not have to be members of the Youth of Unity.

The Young Adults' Retreat will be patterned after the regular retreats, which have been so popular, and will include classes, meditation periods, social events, and other enjoyable activities.

You may secure information and reservation blanks by writing to the Director, Young Adults' Retreat, Unity School of Christianity, Lee's Summit, Missouri.

Have you visited your Unity center lately? Find the address listed in the preceding pages of this issue, and attend soon.

YOU The Truth Magazine for Teen-Agers

Young people in their teens like to read *You* magazine. Its articles help them to solve their problems, and its stories provide uplifting, enjoyable reading. For example, the May issue contains these special features:

"When You Ask for Work," an article by R. Frances Smith, packed with helpful tips for young people on being interviewed for a job.

"Come and See," a story by Bernice Burbank Sherman, about a man in Bible times who is unjustly declared a leper.

"Why Pray?" the first of a two-part series by Duane Valentry, telling why a number of famous men and women believe in the power of prayer. Photographs of some favorite movie stars are included.

"Ever Since the Fire," a story by Jane Flower Philpy, about a girl whose home has been destroyed by fire. This girl learns that it is not what occurs that makes us joyous or miserable, but the way we react to these events.

"The Business Success Recipe of Henry Ford," an article by Manuel Almada, giving interesting facts about one of the foremost industrial geniuses of all time.

Of course, the May issue of *You* has other articles, poetry, and features for teen-agers to enjoy. Why not send *You* to some teen-ager who needs its guidance and help?

You magazine is priced at only $1 for twelve issues, a full year's subscription.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

SMALL BOOKS YOU WILL ENJOY

BOOK OF SILENT PRAYER—Short prayers, poems, articles, and favorite Bible selections to enrich your spare moments. Attractive stiff cover with shades of green on ivory. Price, 50 cents a copy.

THE SILENCE—A quiet hour with God is necessary to one's spiritual growth. Out of meditation come new strength, clearer vision, and definite upliftment. In these times of hurried living a daily prayer period becomes increasingly important. E. V. Ingraham explains clearly the steps of the silence and how to obtain definite results. Stiff binding; price, 50 cents a copy.

AS YOU TITHE SO YOU PROSPER—Making God your partner in finances through tithing is one of the very practical methods of demonstrating prosperity. Here L. E. Meyer, minister at Unity Temple, Kansas City, Missouri, explains tithing clearly and simply. Attractive turquoise-colored stiff binding; price, 50 cents a copy.

A SIX-DAY HEALING PRACTICE—Charles Fillmore, revered cofounder of Unity, gives ideas to help you accomplish spiritual healing. He outlines a six-day course of training the mind to help you prove the teaching. Heavy paper binding; price, 25 cents a copy.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"PEACE OF MIND"
"WRITTEN JUST FOR ME"
"REFRESHED AND HAPPY"

Many friends write to Unity headquarters in praise of *Weekly Unity,* the eight-page Truth periodical published each week. One reader in New York says: "I was a postmaster for many years, and when my family was broken up I found a *Weekly Unity* in the wastepaper, as someone had moved and left no forwarding address. After reading some of it I received help and peace of mind. I became a regular subscriber and have been ever since, and it is a real companion to me. I love every issue."

Another reader in Washington says: "We never want to be without *Weekly Unity* for a single week, ever! So many times the articles seem to deal with a problem that is troubling me at that exact time, and it seems that the article was written just for me. The help and inspiration I get from reading *Weekly Unity* is priceless to me."

And still another friend in Minnesota says: "This evening, ill with fatigue and anxiety, I turned almost desperately to the *Weekly Unity* that came today. After reading several articles I found myself no longer disturbed but refreshed and happy. Words cannot express my thanks for the work you are doing with God for so many."

You can have *Weekly Unity's* help each week of the year (fifty-two issues) for only $1. Order your subscription today.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

A PROSPERITY PLAN FOR YOU

If you feel the need of increased supply or are bearing a financial burden, here is a plan that has helped a great many persons. Prosperity springs from a rich consciousness, and the Unity Prosperity Bank plan can help you to increase your faith and to enrich your consciousness to attract more good into your life.

The Bank plan consists of depositing a coin in the Bank each day, blessing it with the prayer you receive, and directing your thoughts toward prosperity. The money you save may be used to send UNITY magazine to your friends; sharing with others opens the way for more good to come into your own life. Full instructions come with each Bank. Why not send for yours today?

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MISSOURI

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-5-55

Announcing

THE 1955 UNITY SUMMER DEMONSTRATION PROGRAM

Each year during the Unity Summer Demonstration Program, Unity students seek to put Truth principles into practice in their lives in order to demonstrate some specific good that they desire. This year's goal is prosperity, which includes not only abundance in finances but health, happiness, and spiritual blessings as well.

CHARLES FILLMORE BOOK

Featured in this program is the much-quoted and highly practical book *Prosperity*, by Charles Fillmore. Here he sets forth the basic prosperity principles that thousands have followed to bring increased good into their lives. Joining in this program is sure to help you to improve your own life and to make your demonstration as well.

The summer program is flexible, intended to serve your needs whether you work individually or with a group. A free guide entitled *Prosperity for You* has been prepared to accompany the book.

Send for your copy of the book *Prosperity* (priced at $1); receive the guide *Prosperity for You* without extra charge; and begin at once to bring greater prosperity into your life. (If you already have the book, you may have the guide free on request.)

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

The Revelation

God's revelation of Himself may be
Oftimes within the pages of a book,
But all times and forever in a look
Of hill-tops banked with blue infinity;
Forever in the branches of a tree
That leans in whiteness o'er a summer nook;
In iris plumes where waters turn and crook
And make slim paths of yellow down the lea!

God's skies are wide above an earthly throne;
His stars are candles on the altar there;
His clouds, an incense drifting into space!
His love with every dewy rose is shown;
The violets a kindly message bear;
And in the dawn we see Him face to face!

—*Leslie Clare Manchester*

UNITY